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Magical Beliefs of Hindus

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Until recent years psychology was regarded merely as a handmaid of metaphysical enquiry concerning being and reality; but to-day it makes bold to hold up its head among the positive sciences. With its development, especially on its social and anthropological side, much light has been thrown upon the thought and life of primitive man. The genetic study of the evolving human mind gives us a picture of man as he lived on this planet before the rise of civilization and culture, in which he appears faced by life's contrarieties, and surrounded by strange, mysterious, unknown powers which, unable to explain, he seeks to control in his ceaseless struggle for existence. In those early times, the interests of the group were limited, and intellectual functions extended scarcely beyond the securing of food and the propagation of the species. Earliest primitivity was life on the instinctive level, an undepartmentalized, undifferentiated complex of actions and reactions, the common birthplace of magic and religion.

The magical beliefs of India admit of a triple classification. That which follows the law of similarity (like producing like or effect resembling cause) is designated 'Homeopathic' or 'Imitative' magic, and is evidenced in the attempt to work an injury to an enemy by mutilating his image made in wax or clay. The Koyas of the Godavery District engage a sorcerer who goes to a green tree, and, spreading lime upon it, he affixes an effigy of the intended victim. He places bows and arrows there, recites spells, and believes that the victim will die in the space of two days. Sometimes the likeness of a personal foe is delineated on the ground and beaten with stones. This same type of magic exists in the current belief that a pregnant woman assures an abundant crop, while a barren woman has the opposite influence; and also in the conviction that a woman who eats a double plantain fruit will be the mother of twins. If a piece of paper upon which mantrams are

written is suspended by a string and turns in the wind, it has within it the power to turn the affections of a faithless husband towards his wife. Another form of magic professes to follow the law of contact or contagion—the transmission of an effect from one thing to another, on account of their similarity or contiguity, or because they stand related to each other as cause and effect. This type—'Sympathetic', or 'Contagious' magic—is seen in the custom pursued by Indian housebreakers, of sprinkling ashes taken from a funeral pyre, at the door of a house, in order that its inmates may sleep as soundly as the dead during their nefarious operations. The dry navel string of a child, if enclosed in a gold or silver case and tied about his waist, will protect him from disease and sickness throughout life. Again, there is magic in its more direct, unmediated form, seen in the superstitious beliefs of the masses in luck, omens, curses, the magical powers latent in names, words, objects, places and persons. It is present in the sacrifice and on every occasion of the ceremonial, and underlies the idea of taboo. A silver tube containing mantrams, tied above the elbow, is proof against misfortune and ill-luck. Men shrivel before the spells and incantations of the sorcerer, and wind and wave, sun, moon and stars, the weather, all living nature, yea even the gods themselves, capitulate to the magician who gives the proper intonation to the mantrams. Unhappy all those—be they gods or men—who fall before the spell of his black art.

Thus far we have seen the operation of magic on its positive side. It has also its negative aspect, seen in the practise of taboo, doubtless connected in its origin with the totemic level of culture. Taboo is the negative application of practical magic, and in it the laws of similarity and contact are likewise operative. While positive magic says, 'Do this that that may happen,' Taboo says 'Do not do this *lest* that should happen;' for not only should man seek what he desires, but he must also avoid any action which will bring him calamity or misfortune. The things to be avoided are chiefly the sacred and the impure; and it is well to note that fear and aversion to an object is what determines its impurity. In every Hindu temple is a *sanctum sanctorum* which must not be entered except by the priest. You may visit the Todas on the Nilgiri hills, and explore their houses; but the one building you are not permitted to see is the dairy, whose ritual and ceremony constitute the religion of these primitive people. The dairy, where buffalo milk is made into butter—transformed from the sacred to the secular—is taboo for all but the dairyman, the tribal priest.

Foreign travel and its consequent association with strangers renders the Hindu impure: but, to enjoy social intercourse with his family and friends, the taboo may be cancelled by his undergoing *prayaschittam*, a deeply humiliating ceremony, consisting in swallowing a pill formed by the five elements of a cow, and having the tongue pierced by a red hot golden needle. Indian women are taboo at menstruation and childbirth, and instances exist of the practise of couvade in certain backward castes, because at the confinement period the husband is subject to the same taboo

as his wife. A woman should never mention her husband's name—not even in her dreams—lest some dire calamity should overtake him. The word 'snake' must never be spoken at night, but, instead, the word 'rope' should be used. In South India there are many Totem septs among Sudras and outcastes, whose surnames are the names of animals, trees, vegetables, household utensils and agricultural implements, and many of these objects are taboo to the people bearing these particular names. Among the Panta Reddies of Conjeevaram, the *mancham* (cot) families avoid sleeping on a cot; and the *chintaginjalu* (tamarind seed) people regard the seed of the tamarind as a thing to be avoided.

Questions naturally arise as to the relation of magic to other reactions of man's mind, and to the various culture levels of society. The animistic period of India's development shows the world crowded with spirits, ghosts and demons. Puzzled by the meaning of sickness and death, and all of life's vicissitudes, man's concrete associative thinking, instinctive and emotional, explained the unknowable and the mysterious as the work of demoniacal powers. Fear of the unknown reacted upon man, and drove him to protective and curative magic in his attempt to mechanically control the objects of his fear. Even in Rig Vedic times magical practices outshone the Soma sacrifice, which dominated the distinctively religious life of India. This animistic level was a fertile field for the progress of the magician's art. His herbs, amulets, and talismans, were a panacæa for the ills of human life, and secured the object of the heart's supreme desire. It is less easy to demarcate the limits of the totemic period, and to trace its development on Indian soil. Caste division, based upon occupations, became the determining factor in social organization, but we do not look in vain for the dual system of tribal division characteristic of the Australian, Malaya-Polynesian, African and American stages of totemic culture. Exogamy, too, which sprang from this same culture level, has not found universal favor with the Indian mind. But while endogamy has held the centre of the stage, there are not wanting many instances of strictly exogamic septs, based on plant and animal totems and those related to heavenly bodies, found amongst the Komatis, Kammas, Kapus, Madigas, and many other castes. Around the totem object hang the crudest superstitions, which have furnished a rich soil for the growth of magic, especially on its negative side. From this period, too, rises the belief in the phallus as the magic symbol of creative power, associated with fertility cults of the soil. Phallicism has exerted its magic influence upon the religious life of India, as witness the carvings on the temples of the Saivites, and the worship of the lingam. From the same level came the idea of the 'shadow-soul' induced by the magical interpretation of dream-images, and also belief in the 'blood-soul'—the soul residing in the blood of men and animals. A long list of examples might be given to show the influence of blood magic upon the thought life of this people. The fetish, too, rising when man began to view the soul as separable from the body, is also a totemic product. It is an object occupied

by a spirit, possessed of demon power, and able to avert calamity and increase the food supply. Though the precursor of religious images it is but a 'tangible means for the furtherance of magic.' Thus while representing a higher level of culture than animism, fetishism became the realm of vilest magic. If it can be called religion, it is religion at its lowest point of degeneracy. Sticks and stones, enchanted metals, rings, bracelets, and the images one sees in every Indian village are relics of the period in which demons were first believed to indwell inanimate objects—a period which presupposed the rise of culture, but a culture which was unable to free itself from the death grip of magical beliefs and superstition.

From the foregoing we are led to ask what is the relation of magic to science and religion. A casual survey of magical practise, which on the surface reveals faith in the uniformity of nature, may persuade one that it rests on a scientific basis. Use is freely made by the magician of analogy, the precursor of science as we conceive of it to-day. Primitive man conceived of mutual connections and interactions in nature, but he never got beyond the *post hoc ergo propter hoc* conception, and upon this rock magic breaks itself to pieces. Thousands of years before the birth of Kepler, man studied the heavens for omens concerning harvests and war; and antedating materia medica by as many millenniums, the magic 'medicine-man' used roots and herbs in the control of evil spirits. Fraser points out that 'The mistaken association of ideas produces imitative magic, and the mistaken association of contiguous ideas produces contagious magic.' Magic knows nothing of man's psychic nature, nor does it understand his struggle for spiritual freedom, or the movement of thought in the historical evolution of the human species. It reveals man, a part of nature, interfering in nature's processes. It is pre-science.

The fourth (Atharva) Veda is a compilation of magical verses and formulæ for bringing down malediction upon one's enemies. This Veda is doubtless based upon the life of the people as it existed before Rig Vedic times, when the Atharvan (fire) cult was supreme. It is not popular among the Brahmans—especially those of South India—among whom it is severely discounted as a work of philosophico-religious value. But the masses are as yet untouched by the transcendental aspect of their own religion. While the Brahman immerses himself in the Upanishads and follows the Vedanta, the common people, untouched by speculative interests, remain in the deadly grip of demon worship, and the devil-possessed village magician of the shaman type is raised to sovereign power. Especially where the fire cult is dominant in the domestic life of the people, magic has obtruded its presence into every phase of the social and religious life of India; and one finds it well nigh impossible, at times, to find a line of demarcation between the functions of the magician and those of the priests of Hinduism. But in general, while religion is a social reaction, and seeks to conserve, organize, discover, and create values for the benefit of the group, magic shows the opposite tendency, in seeking individual value by unsocial means. Leuba

says that magic is the control of hidden powers, while religion is the persuasion of psychic beings. Both seek ends or values, but their diverse modes of operation, as well as the results achieved, brand them as distinct and separate reactions of the mind to the experiences of life. They grew up, side by side, out of the social complex of primitivity, and have been continuous with each other in their development through the centuries.

Let us see how magic has forced its way into the very citadel of India's religion. The ceremonial, throughout all its ramifications, is riddled with its influence. In the ceremonial is mirrored the traditions of the group, and in it we see the interplay between magic and religion, which are so inseparably intertwined. When a child is born, the priest covers the mother and babe with mantrams, which in former days were chanted by the doctor and the midwife. Should the birth occur on a day when the astrologer announces an unlucky combination of planets, calamity, sure and sudden, will fall upon either the mother and father, the family property, some old male or female relative, or upon the new-born child. Therefore, gifts are given to Brahmans, supposedly for the propitiation of the adverse constellations. Then, too, the evil eye of those desirous of having children of their own, and of those envious of the joys of others, is always operative. Evil spirits are about, to snatch away the infant. Uncouth, vile figures are made with cowdung on the front door lintels, to scare away the demons. Morning and evening, incense is burned for this same purpose, and a handful of cowdung, if turned three times around the child, and then thrown into a well, will keep the boldest spirit from entering his body. I have known parents to dig a pit in the manure pile outside their door, and lower their infant into it in full view of watching demons, who, deceived by this mock funeral, retire. After sunset, the infant is lifted from his 'grave' and taken into the house under cover of darkness, by the happy parents.

Another ceremony of great importance to the Indian neophyte is the *upanayanam* (initiation)—a ceremony calculated to open up the eye of the young mind to God. Amongst Brahmans it takes place at the age of seven years, and it is then that the Brahman boy dons the sacred cord, which he comes to regard as a fetisch possessing magical powers. The priest chants over him for the first time the mantram '*Ohm, bhu bha va su vaha*, etc.,' which is designed to point the candidate's mind to God, in lauding whom this mantram exhausts the Sanskrit vocabulary of praise. The sprinkling of holy water upon him by the priest, accompanied by appropriate mantrams, hands the Brahman youth over to the kind mercies of the gods. Amongst the Sudra and other castes is celebrated the *panchakattu* (loin cloth tying) ceremony, which takes place in early adolescence, after which the youth takes his place as an adult member of his group.

Magic is likewise present in the marriage ceremony of the Hindus. Astrologers are consulted to determine beforehand an auspicious day and time for the performance of this all-important function. Amongst Brahmans, the tying of a cotton thread by the bridegroom on the wrist of the bride, and

by the priest on that of the bridegroom, has magical meaning. So also has the arranging of four seed-pans (each containing nine different seeds representing the nine constellations) sprinkled with holy water, one at each of the four points of the compass, to represent the gods Indra, Varuna, Yama, and Soma. During the ceremony, as the couple sit before the sacred fire of Vigneswarudu, the groom throws down blades of the magic dharba grass, saying 'Oh Dharba! you can give royal powers and the teacher's seat.' He then holds in his hand holy water, saying 'May this water destroy our enemies.' Then while partaking of a mixture of honey, plantains and ghee, he says 'I eat thee for the sake of brilliancy, luck, glory, power, and the enjoyment of food.' He then passes a blade of dharba grass between the eyebrows of the bride, and throws it behind her, saying, 'With this I remove the evil influence of any bad mark thou mayest possess, which is likely to cause widowhood.' During the whole ceremony the priest recites mantrams which are calculated to make the young bride fruitful, to charm away sorrow and tears, and to prolong the lives of the newly married couple.

As in the ceremonies which pertain to life, so magic is present to function in the rites associated with death. In the moment that life departs from the body, mantrams purify the soul and free it from all sin. Likewise they consecrate the pyre on which the body is cremated. If death occurs at midnight, or on a day of evil omen, special purificatory rites are performed. The palbearers, four in number—representing the gods at the four points of the compass—and carrying dharba grass, halt on the way to the burning ground, and place the bier upon the ground, when mantrams are recited and the path strewn with cooked rice, to propitiate the demons of the wayside. Arrived at the burning ground, the relative who celebrates the cremation ceremony, lights the pyre, and carries an earthen pot of water, perforated with holes, three times around the pyre, and throws it down so that it breaks into the smallest fragments. Should any of these broken pieces still contain some water, and should birds drink therefrom, woe unto small children over whom these birds may chance to fly; for they will be stricken by disease and death. As the corpse is consumed by the fire, dharba grass, cut into small pieces, is thrown to the winds to the accompaniment of mantrams. The disembodied spirit of the deceased, naked after cremation, is clothed by offerings of water, balls of rice, a cloth, lamp, and money, given to some Brahmans. Two stones are set up, one in the house, the other on the bank of a pond, to represent the dead man's spirit; and for ten days, water, mixed with certain seeds and a ball of rice, are offered to these stones. The bones and ashes of the dead, if thrown into a sacred river assures a safe passage of the dead man's spirit over the river of death.

The strictest orthodoxy demands that each year, twelve monthly and four quarterly ceremonies should be performed in memory of the departed. The first '*shradha*,' as this rite is called, is punctiliously performed by

orthodox and unorthodox alike; but a visit to Gaya frees from the necessity of performing any others, as does also the meritorious act of giving presents of vessels and money to sixteen Brahmans.

Mention must be made, too, of the sacrifice, which, to the Hindu, is of great religious value. Its object is to obtain the seat of Indra, and it is believed that if it be performed an hundred times, the celebrant, becoming Indra himself, sits upon his throne, and enjoys eternal fellowship with Rambha, the beautiful dancing girl, who is most pleasing to the gods. The more popular reasons for the sacrifice are to make Indra happy and secure his favor, while amongst the vulgar, the only objective is to quench the wrath of goddesses and demons. Magical prayers prepare the victim for the altar, and, as it is smothered to death, its senses are numbed by the recitation of mantrams by the priests, so that the life of the animal departs without a struggle. As the fire, well supplied with ghee, rises towards heaven, incense is thrown upon the sacrifice, and the perfume, pleasing to the gods, mount to the sky in the smoke of the offering. A piece of cloth, a dry cocoanut, and blades of dharba grass are placed around the altar to mark the holy limits of the fire. The sacrificial fire must burn for three days, accompanied by the recitation of the mantrams, and the celebrant, through this magical control, becomes the equal of the gods. Thus it is that magic has been drawn into the religious vortex and there it must remain until the Indian mind is freed from superstition, and an element higher than animal fear is discovered as a foundation for the religious life.

When magic plays so prominent a role in Hinduism at its best, one may imagine its influence among the masses whose life, untouched by Brahmanical systems of thought, wallows in the grossest spiritism. For them no object of nature is beyond magical interest, and fire, water, wood, stone, metals, trees, birds, animals, and the weather, are all drawn into the magic maelstrom. Objects closely associated with social life of the people, also find their way into the magic stream—buildings, implements, utensils, weapons, images, charms, amulets and talismans. There are physiological reactions, too, such as sneezing, yawning, itching, hysteria and epilepsy, which make their contribution to India's magic maze. No ceremony is complete without the presence of the great purifying elements—fire and water, and with the presence of the fig, tulasi, margosa, and blades of dharba grass is wrapped up the ultimate fate of humanity. Upon the corner stone of a house depends the health, happiness, and prosperity of its occupants; and because of its magic potency, it is laid with due ceremony, usually accompanied by a sacrifice. There are certain precious stones which are endowed with special magical powers. The salagrama in only one among many. This is a black pebble found in the bed of a Nepal river. It is usually round or oval, with a hole in the centre, and covered with spiral lines resembling the wheel of Vishnu. This stone is the dispenser of good luck to its owner, and a single Salagrama has been known

to bring one hundred thousand rupees on the market. It demands the worship of its possessor, and if neglected, it will bring him to an untimely end.

Turning to the objects of social life, we find magical ideas embedded in door-bolts, thresholds, the southern part of a house, certain beams in the roof, cooking vessels, the well, and numerous other objects. Sacrifice is made by certain castes to the pots used at a marriage ceremony. Winnows and bangles are presented to married women to beget prosperity and fruitfulness to a newly married couple. Weapons are worshipped that they may be powerful against an enemy, and the weapon that has caused an injury, if placated, has power to heal the wound that it has made. In former days, thirty-two weapons, if consecrated by a human sacrifice, possessed the power of destroying the morale of a besieging army, by making the defending forces appear as ten-fold their actual numbers. Amulets exist ad infinitum. Copper disks, fantastically engraved with vile patterns and words which no one can decipher, and suspended by a thread about the neck, ward off all sickness and disease. Threads and charm cylinders are worn as a protection against the work of demons, while tiger's claws, horns of animals and crescent-shaped disks, are worn as amulets. Earthen pots, painted with white dots to represent eyes are placed in paddy fields to counteract the evil eye. Rings, bracelets, and other objects are worn as talismans to procure desired objects.

Magical significance is also attached to places, names, words, and phrases. Benares, Gaya, Puri and Rameshvaram are only a few of many places made sacred by their association with particular gods or demons. The name 'Arjuna,' if mentioned in a storm, averts the lightning. The merest whispering of 'Ohm,' the magic word of India's mystic monism, is sufficient to accomplish any object; while the monosyllabics '*h'hom*,' '*h'rhum*,' '*sh'hrum*,' '*sho'rhim*,' and the words '*Ramaya*' and '*Namaha*,' if properly pronounced, are mighty weapons of offensive and defensive magic. Hysteria and epilepsy are attributed to demon possession, as also is lunacy, and the medicine-man is called to exorcise the demon and set the sufferer free. When yawning, one must be sure to snap his fingers in front of his mouth during the process, to prevent evil spirits from entering his body. To sneeze once is to invite disaster but a second sneeze breaks the evil spell. I once had occasion to make a boat trip among some Islands in the Kistna river. The boatman, who promised to come at six o'clock in the morning, could not keep his word, because as he was leaving his house his younger brother sneezed, and it took two hours for a good omen to appear. He was pushing the boat away from the shore, when I foolishly looked toward the sun, which prompted me to sneeze. I tried to check the impulse, but could not. The boatman threw down his pole and jumped ashore. As I improvised a second 'sneeze,' he came aboard again, and soon we were on our way down the stream. On reaching our destination the boatman informed me that I was a very 'lucky' gentleman.

At the feet of magic lie all the processes of nature, and before it even gods succumb. It guards against flood and drought, constraining nature to maintain an equilibrium. When rain is wanting, magic opens the windows of heaven; and when the supply of water outstrips the demand, magic is again summoned to seal up the skies. Amongst Brahmans there exists a special ceremony for learning the Sakvara song of the Soma Veda, which gives them power over Parjanga the rain god. It is a strenuous ceremony consisting in retirement to a forest, the partaking of black food, the donning of a black cloth, and continuous exposure to the elements; but when one has thus gained fellowship with water, he has complete power over the clouds, which will thereafter drop rain at his request. Among certain Sudra sub-castes, women tie a frog to a winnowing fan upon which are placed margosa leaves, and go from door to door singing, 'Lady frog must have her bath. Rain god, give her at least a little water.' The women of the houses visited pour water over the frog, and feel assured that the skies, will open and water the earth. To stop the rain and clear the skies, Agni's fire is thrown out of doors; and in the Telugu country little naked girls are sent outside with burning embers in their hands, which are thrown to the rain to stop the downpour. Indra, unequal to this challenge, calls in his rain clouds, and the sun appears again.

Magical significance is attached to the person of Kings, as those who have great powers over their subjects, astrologers who study the courses of the planets, the Shaman 'psychic,' who in his autohypnosis reveals the future and discovers hidden mysteries, and—higher in the scale—the prophet, priest and the ascetic. But here we tread on distinctively religious ground, so let us turn to the magician who for *magique de luxe* occupies the centre of the stage. The Indian magician is popularly conceived as a variation of the group—a genius whose inventions place him beyond the realm of other humans. Yet, on the other hand, he is but an expression of the group mind. A son of tradition himself, he knows what people want, and but devises means to satisfy the wishes of the group. We find him usually with unkempt locks, painted face and arms, tattered clothing, and a fiendish look in his evil eye, cultivated by years of practice. He surrounds himself with many implements of his art—magic beads and bangles, roots, turmeric powder, lucky stones, magical squares, love philtres, paper charms, metal amulets, and the inevitable conch horn—for music and the rhythmic dance which is always an accompanying factor, has uncanny powers over demons. The animal fear inspired in the minds of his clientele is the means of his subsistence. While he is in touch with powers both of good and evil, and can tap or dam back the stream of weal and woe, he is at his best when using his magic for destructive purposes. True, he has in his power the cure of all diseases. His mantrams can conquer the deadly effects of snake bites, and numb the senses into complete oblivion to the scorpion's sting. Sickness he can transfer from the human body to plants and animals, as when he cures jaundice by sending it into a red

bull or yellow wagtail. He can purify by lustration that which is defiled, and drive evil spirits out of the devil-possessed villager. But, on the other hand, he produces sickness and death, destroys an enemy, or wipes out an army besieging a city, without the slightest twinge of conscience. His love philtres produce illicit passion, and his witchcraft and sorcery, the products of black magic, associate him with the underworld of darkness. His mantrams call forth legions of ghosts, evil spirits, and even the goddess of death herself, to accomplish his malign purposes. Should they at first refuse obeisance, his curses are rained upon them, and by invoking them 'in the name' of his guru (teacher) he can bring even the gods to his feet in absolute submission. Brahma, Vishnu, and Siva are powerless before the trained magician. Yet every magician has his superior who can 'take his measure' in the practise of black art. It is not uncommon for a magician to knock out a tooth of his rival, thus making it impossible for him to properly pronounce his formulæ. Should this happen, his power fades to the vanishing point; for by an incorrect rendering of his mantrams, he stands the chance of experiencing all the calamities he would call down upon the heads of others.

I cannot leave this subject without mention of the simpler superstitions of the naive human material upon which the magician does his work; and the Indians naivity is peculiarly manifested in his unwavering belief in luck and omens. The untutored mind of the simple villager explains every experience of his conscious and unconscious life by magic. Eclipses are caused by some monster swallowing the sun or moon. An earthquake is but the disturbance produced when the god who carries the world changes his burden from one shoulder to the other. *Rahukalam* (lucky time) and *Gulikakalam* (unlucky time) determine the precise moment for the performance of the ceremonial, the beginning of any special work, and the making of a journey. To meet, when starting on a journey, a fox, two Brahmans, a married woman, a shepherd with his staff, a shepherdess with her milk pot, an elephant, a well marked horse, flowers or fruits, is a certain sign that the object of the journey will be triumphantly achieved. But should cats, crows, a monkey, a donkey, a buffalo, a widow, a woman carrying water, a barren woman, a deformed person, one Brahman, an oil monger, a broom, ashes, firewood, salt, tamarind, or a rope, come in one's way, disaster lies ahead, and one must stop until, by the appearance of a good omen, the evil spell is broken, when he may proceed upon his way. There is a common water fowl which flies up and down the canals, crying as it goes, '*Vattidi, vattidi.*' In Telugu this means 'useless,' and I have known people to postpone their journey when this innocent water-fowl chanced to meet them in the way, telling them their journey would be 'useless.' You must never pay compliments to an Indian child or comment on his beauty; for should he cry that night he is under your spell, which may however be broken by seating him upon the floor, and surrounding him with burning chillies. All odd numbers are unpropitious except when used

in the ceremonial, when 'three' and 'seven' are most common. The Telugus do not say 'seven,' but 'six and one,' for the vernacular word for 'seven' means also 'to weep.' Ants crossing the path of a hunter means that he will lose his quarry. It is said that the thief who enters a house on the night of the third, tenth, fourteenth, and thirtieth day of the month, will return laden with spoil. Not only does he wear some talisman, but, as before noted, he sprinkles ashes, taken from the burning-ground, near the door of the house, to make the inmates sleep as soundly as the dead. The cheat, the gambler, the adulterer and murderer, in fact every type of criminal, pursues his course through life in close touch with the magic art. It helps him in his breach of the law, but it also operates against him in the detection of his crime. Sorcerers, necromancers, and soothsayers abound, who can tell where stolen treasure has been stored, who can discover thieves and other criminals, and eclipse the heroes of Conan Doyle in unravelling the tangled skein of crime.

Not only in his conscious moments, but also in his dreams, the Indian is enmeshed in the net of magic. The primitive mind of man makes no distinction between his dreams and the experiences of conscious life, and, to the neophyte mind of the Indian villager, the former are no less real than the latter; and naturally these also find their explanation on the magic level. If one should dream of an elephant, he will surely hold conversation with a rajah. Should a king appear, the gods are pleased, and the dreamer will be visited with prosperity. To dream of fruits and flowers will bring riches. Snakes are associated in dream magic with childbirth, and temples are linked with the acquisition of the highest spiritual culture. But none can control his dreams, and should a widow appear, difficulties will be showered in torrents upon the dreamer's head. Should one dream of crying men and women, he will fall into immanent danger. To dream of jackals is to be deceived. Dogs and goats are associated with loss of money; scorpions and frogs, with pain and suffering; and, *mirabile dictu*, to dream of a doctor means that one will be attacked by disease. It is considered unfortunate to dream of earthquakes and starless skies, but dream images of the full moon, shining stars, fertile fields, and running rivers, lead to untold happiness and prosperity.

It would seem from all the foregoing that, under the spell of magic, India's mind could never know rest and peace; but it is important to remember that the hand that brings disease has also healing power, and the weapon that makes the injury can also heal the wound. Life's mysteries are solved, and its true secrets discovered, by him alone who keeps close touch with magic, and the magician—who can create sunshine out of life's darkness, turn defeat to victory, bring man's wishes to fruition, and bestow every gift—all except, alas, the gift of immortality.

No psychology of religion is complete without a recognition of the work of magic; for while it is *per se* neither science nor religion, inveterately it has worked its way into every phase of human life, and influenced the

religious thinking of the ages. Where scientific knowledge prevails, and where the religious life is lived on its highest level, magic dies a natural death. But when religion wearies in its quest for what is best and noblest, and in its relapse, follows the line of greatest attraction, and of least resistance, it is magic which has ever furnished an outlet for its energy. India's philosophers have, in their *Jnana Marga* (way of knowledge), pushed their transcendental reactions to the furthermost realms of pure thought; but one is prone to ask 'How does this relate itself to the masses engaged in the humdrum tasks of life?' If India is to free itself from belief in mechanical control by magic, that freedom can result only when, by the spread of scientific knowledge, men come to know that the world is not the play ground of ghosts and demons, but an orderly whole in which man is free to work out his life's purposes, and realize his ideal, in co-partnership with God.

Ancient Tamil Society as depicted in the Purananuru

IV. Religion

By the late R. Rangachariar, M.A., L.T.

As we have shown already, contact between the Dravidian and the Aryan races can be traced to a very distant past; and before this contact, the Dravidians themselves seem to have conquered and civilized the older peoples inhabiting the country. We may naturally expect, therefore, a trace of the religious practices of all the three in the composite religion followed by the people of Southern India in the later Purananuru period. Even to-day, after a close contact with the Aryan civilisation for 5000 years and more, the religious practices of the Dravidians are as varied as their customs and habits. What the original religious practices of the aborigines [Nagas, etc.] were we do not know. From the epic of the Jewelled Belt [மணிமேகலை] we learn that they were a race of cannibals much addicted to wine, flesh and carnal pleasures, with a priesthood in whom these vices found their embodiment [Man XVI. 96-98; 80-82]. Similarly it may not be possible for us to state specifically what the indigenous religious practices of the Dravidians were. As the Dravidian civilisation in its highly developed state was a composite one, we find in it some of the purest and the noblest forms of religion as well as the rudest and basest types. It is no wonder then, that we find in the Dravidian religion traces of the purest together with the most degrading form of religious faith, from theism and monotheism to fetish worship and demonolatry. Let us therefore run through the several religious practices whose traces can be found among the different classes of the people to-day tracing their origin as far as it is possible to do so.

Some recognize in the present day practices of magic and sorcery among the Dravidians a clear trace of fetish worship once prevalent on a larger scale (by which external objects were believed to have a mysterious power to harm or benefit people). Later on these objects, when attributed to intelligent power, developed into spirits, inhabiting an unseen world and capable of possessing living beings or entering lifeless forms. Thus the worship of spirits grew up and people thought that prosperity depended upon propitiating them with sacrifices. Along with this grew up the practice of worshipping the souls of dead heroes, for whom tombstones were erected

rude at first but bettered later, with suitable inscriptions upon them. Thus arose a cult of heroes among the early Dravidians and these deified heroes assumed in course of time the rank of tutelary deities. They had become a necessity for the nomadic or pastoral Dravidians, when they settled into the quietness of the village life and required some common form of worship. When a settled form of Government was established and the country was divided according to the physical features of the regions, the people had already experienced their first contact with the thin Aryan migration, so that slowly the Aryan gods were introduced in the Tamil country and became popular. A particular God became the presiding deity of a particular division of land. For example Muruga became the ruling deity of the hill-tracts, Mayon or Krishna of the forest regions, Varuna of the cultivated spots, and Indra of the maritime tracts. Except Muruga, all other gods were foreign to them and this proves that the influence of the Aryans in the matter of religion had become strong from their first contact with the Dravidian races. The Aryans too borrowed and incorporated in their mythology the gods of the non-Aryan races. The Dravidian goddess of war [கொற்றவை] became the Sakti or Uma, wife of Siva, and the God of war Muruga, became the son of Siva. Soon the gods were enshrined on hills, or in posts and pillars. Image worship had come into use, temples were erected for the several gods, and festivals were regularly conducted for popular edification. Temples for Indra, Kama, Yama, Baladeva, Surya, Chandra, Siva and Vishnu all existed. The temples were foreign to the Aryan worshippers. Manu in his Dharma Sutras strongly condemns their introduction. The temple priests according to him ought to be shunned by the decent Aryans. In the face of this strong opposition, how was temple worship recognised as an institution in the South? It is generally believed that it was entirely due to the influence of Buddhism. But in Buddhism itself, at least in its early phases, we do not find image worship. There were only Viharas to keep the sacred relics of Buddha. From a careful study of the Tamil Literature of the classical period, we find that whereas temples were erected in large numbers to the Hindu gods and festivals were celebrated in their honour on a grand scale, no Buddhist temple existed in South India. The foot-prints alone of Buddha on raised platforms were universally worshipped by the Buddhists. We are driven to the conclusion therefore that the temple-worship at least in the South did not owe its existence to Buddhism. As it was as old as the days of Manu, and as the worship of the heroes and ancestors in their tombstones specially raised on their behalf was prevalent among the Dravidians from remote ages, is it not reasonable to suppose that the Aryans copied it from their Dravidian brethren, whom they incorporated into their fold, rather than from the Buddhists among whom image-worship arose long afterwards?

The Brahmanical worship in its fully developed form slowly replaced the popular faith of the Dravidians and introduced to them the

worship of the Trimurti — Siva, Vishnu and Brahma. In spite of this the local gods remained attractive to the Dravidians who continued to worship them with bloody sacrifices. Devil dances were also performed to please the deities, especially the Dravidian god and goddess of war; when they would take possession of the principal dancer (வேலன்) and announced to the people what would happen to them in the future. This was the origin of the sooth-sayer. He need not generally be a priest. In fact there was no priestly class among the Dravidians. Any one might offer sacrifices and the living animals when sacrificed were supposed to bring a greater benefit to the sacrificer than anything else. The essence of sacrifice has been said to be self-abnegation. The self-immolation of the widow on the death of her husband, and the voluntary death of the friends, relations and servants of a king after his demise have been wrongly considered as a form of human sacrifice. That this conjecture has no basis will be evident from the numerous instances which we have already quoted from *Purananuru* to the effect that death had no fears for the wife or the friends and relatives of the dead king, and that they chose this form of voluntary death in order to keep company with the departed even in his post-mortem existence. It should also be noted that, by this time, the Dravidians had come to believe in the immortality of the soul, the theory of re-incarnation and the law of *karma*.

Demonolatry was opposed to Brahmanical ideas, but it is an accepted form of worship among a large number of the Dravidians, especially in the outlying provinces, and this seems to have grown out of hero worship as already indicated. To this must also be added the worship of trees and particular animals, and both of them are shared by a large portion of the human race over the wide world. But serpent worship was alien to the Dravidians, even though we find it widely spread over the world, and embodied now even in Siva and Vishnu worship and in Buddhism.

Parijata and Kalpathrooma were sacred trees to the Aryans. The Balhi trees was sacred to the Buddhists. Every other ancient community had similarly trees consecrated to particular deities and votive wreaths were hung on their branches. This custom widely prevailed among the Dravidians too, and it continues to exist even to-day. But it should be noted that the worship of trees, especially big old ones, was only an adjunct to worship and not an end in itself. They were considered as suitable abodes for gods and goddesses and as such must be consecrated to them. The practice of maintaining a sacred tree in each kingdom which was already referred to as being widely prevalent in the South, the cutting of which by an enemy was considered to bring to its owner great shame and obloquy, seems only a part of this tree worship.

In the same way, animal worship was a common practice with the ancient Dravidians. The worship of apes was very wide and after the Aryan contact, it was given a higher status, legends being woven round it both in the Vaishnavite and Saivite Puranas, making Hanuman as an

incarnation of Siva and the disciple and servant of Vishnu. The worship of cows was an Aryan introduction ; also that of the bull which came with the Siva cult. The buffalo is indigenous to Southern India and was, and is even now, considered to be a form of wealth. The buffalo sacrifice is the highest sacrifice that a Dravidian can offer to his Deity and this form of sacrifice prevails to-day in Mysore and adjoining provinces and among the Todas, while it has been forbidden in the other parts of Southern India. The word ' Mysore ' itself is derived from *mahishapura* ' the town of buffaloes', though V. A. Smith is of opinion that this derivation is wrong. The totem system by which a particular animal was held sacred to a particular tribe was shared by the Dravidians in common with the rest of the people in the ancient world. For example, the fish was sacred to the Pandyas and became their emblem of royalty. Similarly the Cholas and the Bellalas had the tiger as their emblem and Kadambas, the monkey.

As regards serpent worship, we have said already that it was entirely foreign to the Dravidians. The origin of the Naga race from Kadroo, wife of the sage Kasyapa, mentioned in the Mahabharata, when divested of its poetic dress, will only reveal the existence of a Naga worshipping race with whom the Aryans first came in contact. Historical traces of serpent worship are to be found over the wide world from China to America and from Scandinavia to the Southern Islands. It is pre-eminently a religion of the Mongolian Turanians of the Trans-Himalayan tracts. Ceylon, before Buddhism was introduced into it, was entirely devoted to serpent-worship. Buddhism, it is said, was slowly affected by it from the first century A.D.—the date of the Sanchi sculptures, and by the end of the 4th century A.D., Naga had taken an equal place with Buddha in the Amravathi's sculptures. The bas-relief at the Seven Pagodas [Mahabalipuram] is the latest known example of this northern form of worship invading the South. In the Tamil literature, especially of the classical period, we hear of the Naga races inhabiting the islands of the Indian Ocean. They were naked cannibals with a low and ugly civilization and spoke a language of their own, which was not understood by the Dravidians. Contact with the Dravidians, Buddhists and Brahmans weaned them slowly from their low and savage position. At one time, a large body of Nagas were actually residing on the continent of India opposite to Ceylon, from Nagore and Negapatam on the coast, as far as Trichinopoly in the interior, as the place-names in these tracts show.

Phallic worship also remains to be considered. This was at one time universal and, in one form or other still prevails among many races. It had its origin in the idea of the reproductive power of Nature which underlay many primitive systems. The stones scattered around and the meteoric stones found occasionally might have served as a model for this form of worship and soon lingam-worship had become very general in South India. ' Lingam worship is among the most ancient objects of homage adopted in India, independent of the ritual of the Vedas.' [Madras Manual,

Preliminary Volume, p. 88]. Image worship came later and was intended to express not an abstract idea but a concrete and visible symbol of a personality, human or divine, whom the people loved to worship and adore. The stones raised in honour of the heroes who died in an affray or a battle, or who met a voluntary death for some noble cause, were originally rudely shaped ones. Only after some refinement was attained in the art of sculpture, images of them were set up with suitable inscriptions, and temples were built round them for public worship. These stones were the earliest and the only objects of reverential worship among the Dravidians, and it was believed that the soul of the dead resided in the stones raised on their behalf. When the Siva cult was introduced among the masses of the people, their phallic worship was adopted in the Brahmanical faith itself, and later on the Brahmanical philosophy added to it its counterpart—the Yoni, the symbol of female nature as productive, against which the Lingayats had revolted in the days of the Veera Saivat Revival [12th century A.D.]. It must be observed here that no reference to the lingam worship can be traced in any of the Sangam works. Mr. T. Gopinatha Rao refers in *Viveka Bodhini*, Vol. IX, page 167, to his discovery of a wonderful lingam at Gudimallam, near Renigunta, which is a combination of a lingam and image and says that it must have been nearly 1900 years old. As this takes us to the period represented by Purananuru, it should certainly indicate a transitional stage between image and lingam worship.

Saivaism is to-day the most popular religion in the South of India and is followed by seventy-five per cent of the population. Vaishnavism has comparatively fewer followers. The worship of Brahma was never strong either in the north or in the south and very few temples exist for him now anywhere in India. Thus the Trimurti worship that was introduced in S. India along with the introduction of the Aryan culture was never popular or universal and it soon developed into popular Saivaism or Vishnuvaism under rival teachers who expounded each of them.

Before Brahmanical religion became finally triumphant in the South, as the accepted faith of the whole of the population under the name of Hinduism, it had to contend with the two rival faiths, Buddhism and Jainism, both of which had a large following among the people of the South, in the early days of the Christian era. From the days of Asoka [242 B. C.] Buddhism found its way southward. The simplicity and purity of Vedic religion had degenerated into a formal religion, attended with cumbrous ceremonials, elaborate rites, and numerous sacrifices, and its contact with the Dravidian forms had affected it still more. It had become rigid, inelastic and composite and had a tendency to mark off the people into distinct castes, though belonging to the same race. Buddhism tried from the beginning to bring back society and religion to their ancient state of simplicity. This aspect of it specially appealed to the intelligent section among the Dravidians of the South, and a pretty large number embraced that faith. Soon rivalry arose between Brahmanism and Buddhism, and later on with

Jainism also. References are not wanting in Purananuru to show that already Brahmanism scented some trouble from Buddhism. But on the whole toleration prevailed in that early period [stanza 160]. Brahmanism had to struggle later on more against Buddhism than against Jainism, as Jainism stood halfway between the other two in its tenets. Both the Buddhist and the Jain learnt the Tamil language as a means of spreading their gospel among the people, thereby enriching its literature, to a remarkable degree. Moral and ethical works sprang upon in large numbers at this time and many of their authors were either Buddhist or Jain scholars. They contributed to a large extent to the growth of a higher morality among the Dravidians, and like the Brahmans remained as living examples of the virtues taught by them. There is no doubt, therefore, that in this struggle Brahmanism was in a way purified of its dross. In their anxiety to appeal to the masses of the people, both the religions succumbed to the tendency of pleasing their followers by engrafting in them their superstitious practices. In course of time, the purity of Buddhism too was lost and it became more formal than Brahmanism. During the course of the struggle between the two religions, Buddha became an *avatar* of Vishnu, and the Buddhists who were not driven out became one with the Hindu population, and Buddhism itself was lost to the land of its birth. But Jainism, in spite of many reverses, has continued down to the present as a recognised religion of a small community in the North and South Arcot Districts of the Madras Presidency, in Mysore and South Canara, and in Kathiawar and Guzerat.

We thus see how Brahmanism has considerably affected the Dravidians in their religious life. The Dravidians who were higher in the social scale, freely adopted the social and religious life led by the Brahman immigrants, as they conduced to a higher life of spirituality. Plain living and high thinking were the aims of the Brahmans. Yet in their anxiety to bring the Dravidians into their fold they connived at the bloody sacrifices in which the Dravidians revelled, and this explains in a way why Brahmanism was very popular in the South from its early introduction, and how in spite of the absence of caste in Buddhism, it was not able to oust Brahmanism.

Along with Brahmanism came the performance of sacrifices by the Tamil kings, in which the Brahmans officiated as priests. Kings like பல்யாகசாலை முதுகுடுமிப்பெருவழுதி encouraged the Brahmans in the performance of the twenty-one departments of sacrifices and gave them all facilities for their performances. Now and then kings like Perunarkilli performed the Raja Suya sacrifice also and imitated the heroes of the Hindu epics, just to show to the world their greatness and unbounded wealth. At such sacrifices Brahmans were rewarded on a liberal scale, handfuls of gold and precious jewels being given them with flowers and water. Religious festivals also, like the festival of Indra, were systematically organised in which the masses took an active part.

They believed in the existence of the Universe under the authority and guidance of the one Mighty Being, under whom these were hosts of guardian

angels or Devas. Each of them looked after a particular department of this world. The Dravidians worshipped these Devas with offerings during sacrifices. They were familiar with the doctrines of *karma* and reincarnation, and performed good actions in this life so that they might attain a better status in life in the next birth. Those who were sinful and wicked were believed to fall into the hands of Yama, the god of the nether world, who punished them as they deserved. The virtuous people who filled the world with their fame reached *Swarga* in an aerial car driven without a mechanic [Pur. 27]. Beyond *Swarga* was the *Goloka*. The Devas had a separate *Loka* of their own.

The gods would accept any flower offered to them during worship by the devotees [Pur. 106]. The flowers of the white *Calotrapis gigantea* [வெள் ளெருக்கு] were supposed to be particularly acceptable to the gods. The hilly tribes were able to get rain whenever they wanted, by giving special offerings to their gods; and likewise they could stop rain whenever they did not want it [Pur. 143]. This sort of worship is said to have been done in parts of Malabar where on the morning of the day, when the monsoon is expected to burst, people in a body go to a neighbouring hill, offer sacrifices of sweet rice to the gods, and in the evening return home in procession, preceded by music and accompanied by torrential rainfall. Similarly, at the end of the monsoon, a procession is said to take place towards the hills in the falling rain and towards the evening on that day all return home after worshipping the Deity, the rainy season being completely stopped. For religious and secular purposes they usually got fire by churning certain kinds of trees with an instrument of iron [Pur. 180 and 247]. Feasts and fasts were observed [ஐங்குறுநூறு 84]. As they believed in evil spirits, they generally burnt incense of mustard [வெண்சிறு கடுகு] as a sort of protection against their baneful influences.

Schools of Religious Thought

We have been describing in some detail all the religious practices of the people, high and low. Some of them were pure, others were abhorrent and bloody; some were indigenous, while others were of foreign origin. In spite of the differences in their practices and ideas, the people on the whole led a happy and contented life, showing mutual tolerance and courtesy. People were not wanting who tried to probe the deeper problems of life and death and construct a school of thought of their own. Herein we have a true reflection of the epoch of mental unrest, which convulsed Aryan society in the age of the Upanishads. Intellectual giants arose here also and from the first century A.D., we are introduced to the different schools of thought that pursued their line of argument uncompromisingly, but without any clash with the other schools. We have in Manimekalai XXVII an exposition of the several schools which flourished at the time with their main doctrines. We shall merely indicate here the different schools of thought mentioned therein: 1. Pramanavatham or Vaithika margam

2. Saivavatham, 3. Brihmavatham, 4. Vaishnavavatham, 5. Vedavatham, 6. Achivakavatham, 7. Nigandavatham, 8. Vaiseshikavatham, 9. Buthavatham, 10. Sankyavatham, 11. Lokayatham, 12. Nyayayikam.

An attempt to expound each of them here could be out of place.

Some Puranic stories quoted in the Anthology

We have already shown that Purananuru is a very old compilation and contains some of the oldest verses extant in the literature of the world. If the anecdotes and miracles which are mentioned in this work have since entered into the mythology of the Hindus, we may conceive of the great antiquity of these stories and the strong impress they have left upon the minds of the Tamils. We have no space to discuss the origin or the sources of these stories. We shall merely refer below to some that we have noted in this work.

1. The killing of Surapanma [சூரபன்மா] by the god Muruga [Pur. 23].

2. The destruction of the three aerial cities [திரிபுரம்] by Siva, with Mount Meru as the bow, Vasuki as the bowstring and Vishnu as the arrow [Pur. 55].

3. The recovery of the sun by the god Vishnu from the hands of the Asuras, when they hid him during their wars with the Devas [Pur. 174].

4. One of the anscestors of the Cholas, relieving the dove that sought his protection, by himself getting into the scales of the balance. This evidently refers to the story of Sipi mentioned in the Mahabharata. Sipi and the Cholas both belonged to the same race (solar). Hence Sipi was called an ancestor of the Cholas [Pur. 39], and from this word was derived, *Chembian*, an honorific of the Cholas.

5. The destruction by another ancestor of the Cholas, named Thodi-tholchembian [தொடித்தோட்செம்பியன்] of the aerial forts [தூங்கெயில்] of the Asuras, when he went to war with them in aid of the Devas, his ally [Pur. 39].

6. The swallowing of the sun and the moon by Raghu and Kethu.

7. The possession by Adigaman of a black berry [கருநெல்லி] which could prolong life and which he disinterestedly gave to the poetess, Avvaiyar [ஔவையார்] [Pur. 91].

8. The introduction of the sugarcane into this world by an ancestor of Adigaman who worshipped the Devas with sacrifices and was given this heavenly plant in token of their appreciation of his piety. This is a faint echo of a tradition that this particular family was instrumental in introducing this exotic plant in South India [Pur. 99].

9. The digging of the earth by the sixty thousand Sagarars, [சகரர்] who were all reduced to ashes by the wrath of Kapila and to save whom from hell, Bhagiratha brought Ganges from the heaven by world, which filled the space dug by the Sagaras and became the present ocean.

From the foregoing statement we can infer how composite religion was among the Tamils. If we go back into the history of our past, any casual enquiry into the religious opinions of our ancestors invariably reveals the same story. We see in them some of the greatest intellects of the world who have tried to probe into the mystery of the cosmos and build a constructive scheme of evolution. We see among them great philosophers, who were authors of various schools of thought from monotheism to materialism or nihilism. Side by side we see also a large section of people who followed a most degraded form of religion and indulged in bloody sacrifices and magic. It is a great leap from demonology to monotheism. Yet both existed side by side, along with other forms and practices. All called themselves the followers of one religion, worshipped one and the same God, and believed in the ultimate unity of the various forms or worship. When the pure methods of worship had degenerated and the essence of religion had been forgotten by the degenerate descendants of the holy rishis to whom the great religious truths were originally revealed by God, it is believed by the people, that a great soul will be reincarnated in the world to revivify the existing religion and restore the great truths which were either lost or forgotten. This belief is not peculiar to Hinduism. It exists in other great religions of the world. Since the world had existed for millions of years, the long generations of peoples who inhabited this world and passed away become in course of time diversified in race, creed and colour. Migrations and long residence in distant parts without any inter-communication accentuated their separated existences. Even among the members of the same race this tendency to a separate existence has gone on in recent centuries. Hence the existence of the noblest forms of worship among the Tamils, side by side with the basest, need not excite any wonder in us. Even after the lapse of 2000 years, the same forms exist to-day, probably with more accretions of base forms and superstitions. As the Purananuru mirrors in a way the religious opinions of all the classes among the Tamil people of the Sangam Age, the following conclusions can be drawn regarding them:

1. Demonolatry existed among the fighting classes who were generally recruited from the forest, the hilly and the desert tribes. They indulged in field sacrifices in honour of the goddess of war, which were invariably attended with devil dances. The kings encouraged them, and the Brahmans connived at them and sometimes assisted them in their practices.

2. Hero worship was widely prevalent, especially the worship of those who had died fighting for the tribal cause. They were deified in course of time and became the inspirers of the race to deeds of heroism and valour.

3. Aryan gods were slowly adopted by the Dravidians and the Dravidian gods were similarly embodied in the Aryan mythology.

4. Temples were in existence in the South dedicated to the Vedic gods as well as to the Trimurti, long before Buddha was deified and worshipped in temples (Manimakalai).

5. The Dravidians had originally no priestly class. Any warrior could perform the ceremony of dedication and worship, when he was possessed by the object of worship; he sometimes turned a soothsayer. Later on, this priestly function was performed by the Brahmans, as a result of the filtration of the Aryan form of worship. Wherever they had displaced the older forms, the tendency of the people was to become more pious and moral, temperate and humane.

6. Sati and other forms of self-immolation existed. These were closely connected with the religious beliefs of the people, especially with the theories of *karma* and reincarnation. They are not forms of human sacrifice.

7. Animal and tree worship arose as a result of mythology and popular beliefs. The worship of trees was merely an adjunct of worship. The existence of *kavan-maram* or the guarded tree strongly supports it.

8. Totemism once existed on a large scale. The emblems of royalty of the Pandya, the Chola, the Bellala, and the Kadamba kings bear testimony to it.

9. Serpent worship, though foreign to the Dravidians, was introduced to them Aryan mythology.

10. Phallic worship was shared by the Dravidians with many other races of the world. This was adopted by the Brahmanical faith and embodied in its philosophical systems.

11. Jainism and Buddhism have influenced the Dravidian faith to a less extent than Brahmanism. In the matter of a higher moral feeling, they ought to have elevated Dravidian society to a loftier pedestal than it occupied at first. The moral codes preached by the Jain and Buddhist scholars bears ample testimony to this.

12. At a time when the several faiths and schools of thought prevailed, people lived amicably. It was an age of mental unrest and free thought. There was perfect tolerance, though public discussions went on between rival schools and faiths.

13. Brahmanism had the greatest influence upon the religious opinions of the Dravidians. Dravidian society was slowly lifted up to a higher and purer state. Nobler ideals were set before it. The Brahmans by their life of self-sacrifice and austerity, by their plain life and high thoughts, appealed to the Dravidians as embodiments of all that was noble, everlasting and illustrious, of all that was free from vanity and hypocrisy, and of all that was above the conception of the run of ordinary humanity, who were generally caught in the glare of worldly pleasures and who generally succumbed to their temptations, not realising that they were fleeting and evanescent.

Evolution by Predetermination

By D. W. Devanesan, M.A., Ph.D.

In the writings of Greeks in general and of Aristotle among them in particular, there are passages—so scholars say—which, by interpretation, may be said to contain ideas of an orderly and progressive development of animals beginning from the lowest and ending with the highest types. That is to say, the notion of evolution dates from the Greeks. But, strange to say, this concept did not attain wide publicity, till in the nineteenth century, Alfred Russel Wallace and Charles Darwin, both Englishmen, gave to the world through the Linnean Society (July 1, 1888), their systematised view of evolution based on certain fundamental and undeniable facts. These were, in the first place, the presence of variation in animals and the tendency on the part of their offspring to inherit useful variations; secondly 'the struggle for existence' as more young are born than could maintain themselves and survive; and thirdly, 'natural selection'—a process consisting of the elimination of the unfit in the competition for food and existence and of the favouring of those that are fit for the same struggle in consequence of acquiring some useful variation or variations which may be structural, physiological or even psychological.

Darwin by himself a year later published his *Origin of Species*, a book which, with the exception of a few other books, caused perhaps the most profound change in the philosophical thought of the last century—Through the publication of this epoch-making book, the idea of evolution was broadcast and the average educated person took an interest in the theory either by opposing it or by accepting it. Therefore, we may say that, though the world owes its conception of 'evolution' to Aristotle, the credit of reviving intense interest in the then almost forgotten idea by indicating certain causes which in his opinion could have accomplished evolution belongs in a large measure to Charles Darwin.

A great controversy raged in the nineteenth century between the orthodox theologians on the one side and the supporters of the theory of evolution on the other. Thanks to the popular lectures by men like Huxley, the conception of a gradual and progressive development of organisms worked its way and, at the present time, it is beginning to be accepted by many of the thinking public.

Among the scientists themselves who hold this theory, there is no unanimity of opinion as regards the methods by which this evolution was accomplished. By way of preparing our minds for a correct understanding and a proper appreciation of the theory of evolution by predetermination, I propose to deal, in a very cursory manner, with other rival theoretical

methods of evolution which have been or are now suggested. Darwin's explanation, namely, that the origination of species was wrought by the patient and long-drawn-out accumulation of useful but minute and imperceptible variations which were called into being as the result of the struggle for existence, is not acceptable to all. How and why variations arise are questions which have never been (and it is doubtful if they ever will be) answered by the school of Darwin. Though the operation of natural selection as a controlling and selective factor may be conceded by even the opponents of Darwin, yet it is difficult generally for embryologists and anatomists to conceive how such infinitesimal variations could have been inherited and how such a methodical and progressive process as evolution could have been entrusted to the habits and to the environment of parents. To systematists and the average naturalist, however, the explanation furnished by Darwin still appeals.

Towards the close of the nineteenth century, Darwin's concept was challenged by August Weismann in Germany and by William Bateson in England. The former said that variations in parents could not be and are not inherited by their offspring and the latter declared that variations between species and species need not be small and intergrading, but may be great and discontinuous. The first bold step in denying the Darwinian method of evolution was taken by a Dutchman called De-Vries. He found that, from the seeds of one species of a plant, known to science as *Oenothera Lamarckina,* the common Evening Primrose of English gardens, there arose several species different and hitherto unknown as if through sudden jumps. On the basis of this experiment, he formulated a theory of evolution called the 'Mutation Theory'.

Taking the present century into consideration, we find that three views of evolution have sprung and are holding the field with varying results as to their success or defeat. Paul Kammerer, an eminent Austrian Zoologist carried out in Vienna an experiment which extended for over fifteen years (1898–1914). He chose for his subject an animal which is not noted for a habit of changing its colour, viz., a species of salamander—*Salamandra maculosa*—a near relation of the ubiquitous frogs and toads. He partially succeeded in inducing several individuals of this species, by suitably colouring their environment, to change their colour in such a way that it approached the colour-scheme of a totally different species of salamander. He allowed the individuals so altered in colour to breed among themselves with the result that he was able to note that this change was progressively inherited by their offspring. After the experiment had run through several generations, the final net result was the production of a set of salamanders which exactly resembled another species in colouration and whose colour effectively harmonised with its artificial surroundings. This goes to show that new or totally different characters, in this instance of colour, could be acquired gradually by the offspring; though in the beginning it takes place only in an imperceptible degree, this could be increasingly made

manifest if such offspring are persistently subjected to the same surroundings and conditions through several generations. This, then, is an explanation of evolution as a process mainly dependent on the inheritance of acquired characteristics. This theory was first propounded by a Frenchman called Lamarck (1809); but little or no attention was paid to it during his time. In his honour, it is now designated 'Lamarckism' or 'Neo-Lamarckism'; it is also known as 'Use-inheritance.' While Lamarck had maintained the idea of use-inheritance on theoretical grounds, Kammerer has now produced practical and experimental evidence in favour of the same theory. Animals tend to adapt themselves to their external environment. In the case of the amphibian in question, it is useful for it to have a colour-scheme which blended with that of its surroundings. What is known as 'protective colouration' is acquired. This experiment is perhaps as good as any evidence which could be adduced in favour of 'Use-inheritance.' Foremost among the British Zoologists who champion this theory is Prof. MacBride in whose renowned laboratory, I have had the privilege of working.

In the year 1905, Prof. E. H. Starling, a physiologist, demonstrated the presence of certain chemical substances in man which regulated and coordinated the various functions of the body. This discovery was later extended to other animals. It was found that the hitherto neglected 'endocrines' or ductless glands emitted into the blood-circulation certain substances which were of fundamental importance in regulating the metabolism and the growth of the organs of animals. These substances were called 'hormones' or chemical messengers. The power of secreting such hormones is now believed to be common to all the tissues of the living organism. If a structural character arose in the parent as a useful variation, it is likely that the tissue of that organic part would secrete a hormone, which, while circulating in the blood, could affect the germ-cells of that parent Thus the offspring developing from eggs so subjected to the influence of a particular hormone may tend to produce the variation in question in an increasing degree. This view furnishes a material basis for the inheritance of acquired characters. Such characters can be inherited if their respective hormones have affected the germ-cells. This, then, we may term 'the theory of evolution by hormones'.

I have attempted, in the foregoing paragraphs, to mention all too briefly, the several rival methods which have been suggested as having operated in the now accepted fact of evolution: viz., (1) evolution through inheritance of small imperceptible variations; (2) evolution by mutation; (3) evolution through 'use-inheritance'; and (4) evolution by hormones.

Now, as regards evolution by predetermination, I may say, to begin with, that, although it has been and still is a much-neglected view, it is by no means an insignificant one; for, it was associated at its birth with a name and personality no less renowned than that of Thomas Henry Huxley, and subsequently it has been upheld by several equally eminent biologists,

In spite of the fact that Huxley was a contemporary of Darwin, keenly interested in all that pertained to the study of evolution, and notwithstanding the fact that he was a spectator of the great clash between the ideals of science and the beliefs of religion which took place in his life-time, strange to say, he remained to the last days of his life without either definite ideas in conformity with Darwin's philosophy, or settled views on religion. While Darwin was a renowned systematist, Huxley was an equally famous anatomist. To his golden touch, tissues unravelled their complex constitution and displayed their intricate organisation and their wonderful diversity in the details of their structure. With his intimate knowledge, to mention only two instances, of the superb construction of the human eye and of the bewilderingly efficient arrangement of the muscles of the human hand, he found it impossible to believe that such structures could have arisen as the random result of either variation or of struggle for existence. He discerned a well-thought-out plan of construction in the kingdom of living things. So also did Paley and Sir Richard Owen.

In our own day, among eminent biologists who are evolutionary predeterminarian genetecists, I may mention Prof. William Bateson and Sir Arthur Keith. The latter is a brilliant mammalian embryologist. He has adduced several pieces of evidence in favour of predetermination of which one will suffice for our purpose. The mammalian embryo is nourished by the mother during the period of gestation through a foetal organ roughly termed the 'placenta.' How this organ, internally situated and which functions only during embryonic life, could have originated as the result of external stimulus under the control of natural selection, it is impossible to conceive. Predeterminarians have, therefore, sought for an 'Entelechy' or an indwelling power inherent in the tissues of the embryo and which appears to govern and direct the work of constructing the adult body with the help of millions and millions of live microscopical units termed 'cells.' The variation comes in where these embryonic cells in foetal life succeed in producing it. Nature could not have trusted evolution to the haphazard instincts and habits of the parents. The 'entelechy' with the experience gained by the parents and in accordance with a predetermined scheme of evolution has operated during foetal life. Embryologists describe certain remarkably spontaneous migrations of cells which are purposive in nature. They appear to march in a battalion as it were, to a predetermined spot and there may deploy into minor groups as though in obedience to orders issued by an invisible force. In a word the power which guided evolution should be sought within and not without. External environment could not have influenced, much less guided the progress of evolution. Organisms tended to vary and to acquire adaptational structures in conformity with a predetermined scheme of evolution. The main experiments were worked out during foetal life. For the benefit of those who fancy that it is an easy step from the anthropoid apes to man, I cannot do better than quote Sir Arthur Keith. Writing on the theory of evolution by 'use-inheritance' with reference to man, Sir Arthur says:

'The theory of evolution through use-inheritance gives no explanation of man's developmental history, none of his anatomy; it leaves the ancestral forms of man such as we know of from the discovery of their fossil remains unexplained; it cannot explain the characters which differentiate one racial type of modern man from another. In brief, the tenets of Lamarckism cannot serve the purposes of even a working hypothesis for the modern anthropologist.'

Vemana—A South Indian Poet

By T. Rajagopala Row, B.A., L.T.

Since the late Rev. W. H. Campbell wrote in the *Christian College Magazine* of March 1898 on Vemana,[1] the poet of the Telugu people, a mass of literature has accumulated in that language on this subject and the attention of certain classes of people—particularly of the Reddy community—has been concentrated on it. The subject of Mr. Campbell's article—the poet Vemana—was essentially a poet of the people. He wrote his stanzas in the people's language and he was never fettered by the rules of grammar or rhetoric. The learned refused to treat him as a poet, and even a present-day reformer of the calibre of Rao Bahadur K. Veeresalingam Pantulu could not give a place to Vemana in his lives of the Telugu Poets. But Vemana did not live for such recognition. He was more than a poet; he was the echo of the inner heart of the populace of his time. The people admired him and loved him; they deified him and raised temples to worship his image. His was the spontaneous overflow of the heart, a communion of soul with soul, wherein the ideas pierced straight into the hearts of all who came before him, and no language is so forceful or so appealing as the language of the heart that communes with another heart. His poetry had no art, his expressions came like a thunderbolt. He did not adopt the language of abstruse metaphysics, but he expressed his thoughts in the language of every-day experience. The secret of his success lay in the application of abstruse philosophical principles to the realities of practical life, and in showing how the life of man is the index of the truth of his religion.

It is no wonder then that Vemana became the poet of the people, despite the derision of the learned few. Even to-day Vemana is still the people's poet, *par excellence*, in whose name they build libraries and celebrate birth-day anniversaries. The 19th of January is observed as the birthday of Vemana, and I can state with some authority that no one knows the exact date when Vemana was born. Such is the expression of homage to a venerable soul.

May we not therefore try to know, who this Vemana was, when and where he lived and what he did for the people of his country?

Histories of great heroes are in India always shrouded in myth and mystery. If to some ancient people Vemana was a god, there are many to-day who know him to be a man. The Gita metre in which he wrote, and

[1] The reference's in foot-notes are to Vavilla's collection, which contains nearly 4,000 stanzas. No stanza is referred to in this article that has not been found in a number of Manuscripts.

the colloquial forms that he used in preference to the grammatical made some people to think that Vemana must have belonged to an ancient period (perhaps the 9th or 10th century A.D.), when the rules of grammar were not fully developed. But Vemana's language is not so old as this theory would lead us to assume. The Setu Press edition of Vemana (1913) placed him exactly 540 years ago, *i.e.* in A.D. 1373, but it does not satisfactorily explain why that should be so. Basing his argument on a stanza[1] in Vemana, the late Mr. C. P. Brown, in a note in the Madras Oriental Library Manuscript 13-8-30, expressed the idea that he might have belonged to A.D. 1652 or 1772. Mr. Campbell had, when he wrote 25 years ago, no material to calculate the age and he had therefore merely to record the popular belief in the Cuddapah District that Vemana might have lived 250 years ago. Mr. Maclean was supposed to state that our poet belonged to the 18th century. Popular beliefs cannot be accepted as facts unless they are corroborated by uncontrovertible evidence. We have for instance so many stories about King Bhoja, and the great poet Kalidasa. Popular beliefs place the date when Valmiki wrote his Ramayana, long before Rama was born. Traditions place the famous Telugu poet, Tikkana in the court of the Chālukyan King, Rājarāja-narēndra and thus make him a contemporary of men, who lived two hundred years before his time. Poets of the fourteenth and seventeenth centuries were, by these popular beliefs, made to take part in the literary discourses of the court of the famous Vijianagar king, Srikrishna-devaraya (1509-25).

The stanza on which Mr. Brown based his belief is equally inconclusive. It merely says that on the full-moon day in the month of Kartic of the cyclic year *Nandana*, a warrior rules over the country between the Vindhyas and Rama's bridge. Mr. Brown thinks that this is an allusion to the poet himself. In the first place, Vemana never called himself a warrior. Kannada was certainly influenced by Vemana, though at a later date and the Kannada poet Sarvagna is said to be a prototype of Vemana, in his life and methods of teaching. But Maharashtra and Dravida which are within the boundary limits mentioned in the stanza were never influenced by Vemana. The idea of reigning over a vast kingdom on a single day, the 15th of Kartika is in itself questionable if it is not an allusion to the famous Kartika festival, better than a reference to a human being. The date itself helps us very little, as *Nandana* is a cyclic year that comes once in sixty years, and between A.D. 1000 and to-day, fifteen such *Nandana* years have come and gone. The very vagueness of it is its own defect, and the stanza cannot be taken as a reference to Vemana alluding to himself.

We have therefore to find other evidence internal and external to fix a date for Vemana and we have fortunately some references in Vemana

[1] The stanza says that on the full-moon's day of Kartic of the year *Nandana*, a great warrior rules over the country between the Vindhya Mountains and Rama's bridge.

himself to fix the earliest possible limit beyond which we cannot go. The external evidence is a reference to Vemana in later Saivite literature and gives us the farthest limit for fixing his date.

(1) The stanzas of Vemana have many references to Vaishnavism in the Telugu land. There was of course Vaishnavism in India, even before Ramanuja, but Vemana's references are to the later day Vaishnavism of the type of Ramanuja, with its distinctive caste-marks, and philosophy. Ramanuja lived in the twelfth century A.D., and some writers are inclined to think that he died in A.D. 1192. This great Visishtadwaita teacher was for a long time an exile in Mysore, where he converted the Hoysāla king to his creed, and it was only after the death of Adhirājēndra Chōla that he could get back to Srirangam. Even if this new type of Vaishnavism came to the Telugu country from Mysore, it must have taken a sufficiently long time for it to settle itself in the Andhra territory, so as to rouse a teacher like Vemana to expose some of its so called evils. In one of his stanzas,[1] Vemana says that by going to Tirupati, a Turk does not become a Dasari. The Dāsaries (from the Sanskrit word *Dāsa*, a servant) are a Telugu Vaishnavite sect of the school of Ramanuja. Archæological evidence tell us that the temple at Tirupati was originally a Saivite shrine, that was latterly captured by the Vaishnavites. It is not to one Tirupati alone that Vemana refers. 'Thinking that God is not wherever they are, ignorant people go to Tirupaties, lose their money and become mendicants.'[2] The reference is to the custom at Tirupaties—of which there are many, scattered in the Telugu Districts—which the pilgrims visit, decked in all their ornaments, and give them away to the shrine on the first day of their visit. We thus see that Vemana knows many Tirupaties, not one. If Ramanuja lived about the twelfth century, do not these references justify us in fixing the beginning of the fourteenth century as the earliest period that can be assigned to him ?

(2) We have again references in Vemana to the evil practices among the Lingayats. It must be noted that Vemana is himself a staunch Saivite. The great Lingayat teacher, Basava lived in the court of the Kālachūr King, Bijjala (1156-67) at Kalyanpur. The first Lingayat missionary to the Telugu country is generally believed to be the famous Telugu Kannada poet Pidaparti Somanadha Kavi, a disciple of Basava himself, but his activities were confined to the country near Worrungal in Telingana. Even if we admit that in the Telugu country bordering the Kannada lands, Lingayatism had spread directly from Basava, we must allow sufficient time for the religion to have a large following so as to make a Saivite of the type of Vemana to condemn the shallowness of its external forms, as formed the feature of its degenerate followers. As Bijjala lived about the same time as Ramanuja, the references to Saivism in Vemana's stanzas only corroborate the time limit that the Vaishnavite evidences have suggested, and do not enable us to assign any earlier date to him.

[1] Vavilla p. 74. [2] Ibid, p. 300

(3) Vemana's stanzas have frequent allusion to the Turks[1] in the Andhra country, and he uses here and there a few Hindustani words as if they were current in the language. The first invasion of the Muhammadans into the Deccan was in A.D. 1294 and the Yadava king, Ramachandra of Deogiri (the modern Daulatabad) submitted to the yoke of Delhi in A.D. 1309. The foundations of the Bahmini Kingdom were laid by Hasan in A.D. 1347 at Deogiri. Vemana's usage of Hindustani words and his references to the Turks cannot be justified unless we move him to at least some fifty years from these events, i.e., to A.D. 1400.

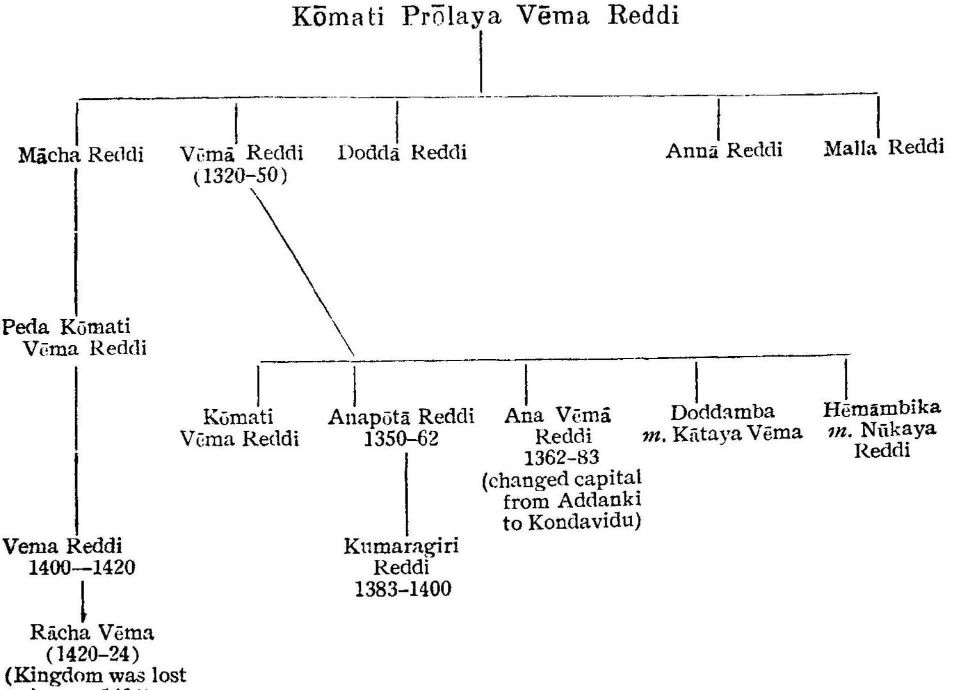
(4) Vemana says in one of his stanzas that in the country of the Gajapaties,[2] the sea shells, known as cowries, are used as coins. Even to-day, this is so in the Zemindari of Vizianagram in the Vizagapatnam District, the seat of the Gajapaties in the Telugu country. It was only after the Chālukyas that the Gajapaties rose into prominence. During the time of Virupaksha about A.D. 1390, these Gajapaties were said to have extended their kingdom beyond the river Krishna, and the famous minister Timmarasu had to advise his king, Saluva Narasimha to occupy the throne of Vijianagar (Humpi) to protect the country from falling into the hands of the Bahmini Sultans, or the Gajapaties. The Gajapati kings were becoming powerful even in the early period of the fifteenth century.

We have thus from internal evidence fixed Vemana to a date not earlier than A.D. 1400. We have a few external pieces of evidence that set a limit to the age beyond which he could not have lived. It has been stated already that the Telugu poets refused to recognise Vemana as an authoritative poet. A few Saivite writers had, on account of their religious patriotism, to refer to him as a religious teacher or writer, and it is curious to note, that a Telugu poem on Christianity, entitled the *Tōbhya Charitram* mentions the name of Vemana. Tōbhya Charitram is a Christian poem written by the Telugu Poet Pingali Yerranarya about the year A.D. 1650. In the introduction to that poem one Obala Reddi was a Reddi King at Kondavidu and he had a Teacher by name Sanjivanādha. That teacher chanced to mention in the course of his teachings one day, the history of Tōbhya, the Great Teacher of mankind. It was this history that Erranarya wrote, and it is in it that we find the name of Vemana introduced. Vemana was therefore an ancient writer even in A.D. 1650. In the Government Oriental Manuscripts Library, Madras there is a poem entitled the *Malhana Charitram*, by a Telugu poet Edapāti Errāpraggada. In the introduction to that poem, the poet says that he concealed his poem from King Krishnaraya to avoid dedicating it to him. The name of Vemana was mentioned by this poet, as a philosopher, through whom men could avoid being born again. As Krishnaraya ruled over Vijianagar from A.D. 1509—1525. Vemana must have lived long before this time. We have therefore brought Vemana to within A.D. 1400 and 1500 and we are not perhaps far beyond the truth if we assign him to the early part of the fifteenth century.

[1] Ibid, p. 145.

[2] *Ibid*, p. 145.

The history of the Reddies of Kondavidu is perhaps in point here in giving us further information about our people's poet. 'The village is Kondavidu,' says Vemana in one of his stanzas, 'and the residence is in the Western Street; the dumb Chintapalle is the first house, and what shall I say of the rude Reddi caste.' In another stanza he addresses himself as Vēma Reddi, while in a third there is vocative 'O King Vēma.' The stanzas of Vemana mostly end with the dissyllablic vocative Vēma, and in some stanzas we find the expression 'this is what the mad Vemana says.' Kondavidu was for a long time, the seat of the Reddi Kings, of whom many had the name of Vēma and the following geneaological table collected from epigraphical sources gives us a list of its kings about the time of Vemana.



In the library of the Telugu Academy Madras, there is a palmyra leaf MS., written in the Telugu Dvipada metre, and entitled *Vemana Charitram.* The date of the author of that book is not known, and as its information depends on the popular stories of that time, cannot give us much authentic material. This MS. tells us that Kumaragiri (1383-1400) had three sons Venkāreddi, Rācha Vēma Reddi and our poet Vemana. There is some little confusion as Rācha Vēma Reddi (1420-24) is the son of Vēmā Reddi and not of Kumaragiri, but at that distance of time, we can perhaps understand the author well enough in spite of this discrepancy. We have further this historical information, that after Rācha Vēma, the country

was conquered by the Karnatic Kings of Vijianagar and the rule of the Reddi dynasty of Kondavidu came to an end.

Coming to Vemana, we find that in the Reddi Kings of Kondavidu, the word Vēma is a common appellation to most of them. The age of Vemana as deduced from internal and external evidences, (i.e. between 1400 and 1500 A.D.) tallies well with the time of Racha Vēma who lost his throne in 1424 A.D. The historical tradition as preserved in *Vemana Charitram* which says that he is the younger brother of Rācha Vēma is directly in evidence. There is ample reason for a prince to become a philosopher, in the face of the terrible catastrophe that had befallen his family. Vemana had sometimes addressed himself as a Reddi and as a King in some of the stanzas already referred to, and even Kondavidu was cautiously mentioned as the village. Many of the Reddi Kings of Kondavidu, were scholars and poets who wrote in Sanskrit. Of the three great poets of the Telugu *Mahabharata*, whose usage is the final court of authority in all matters relating to Telugu grammar, Errapragada, the last of them, flourished in the court of the founder of this Reddi dynasty, Prolaya Vēmā Reddi, and dedicated two of his famous works *Harivamsam*, and *Ramayanam* to him. The stanzas of the time of Anavema, that praised his generosity for the encouragement of learning are still preserved in Telugu folklore. The great Telugu poet Srinadha, whose works are an ornament to the Telugu language for all time to come was master of letters in the court of Peda Kōmati Vēma. The Sanskrit poet *Vāmanabhat*, the author of *Pārvati-parinaya*, wrote the history of Komati Vema entitled *Vēmabhupāliyam*. Kumaragiri wrote in Sanskrit, a poem by name *Vasanta Rajyam*, Kumaragiri's brother-in-law Katāyavēma wrote commentaries in Sanskrit on Śākuntala and some other dramas of Kalidasa. Peda Kōmati Vēma wrote a Sanskrit commentary to the famous *Amaruka Kavya* which he called the *Sringāra Dipika* (light of erotics). It was the pedantry of poets like Srinadha, that must have made Vemana choose a popular style for himself, and the exact translations of some of the Sanskrit religious texts that we find in Vemana are an outstanding proof of his scholarship in Sanskrit. In the good old days, five centuries ago, Sanskrit was a sealed language to the non-brahmins so much so that the case of the Hindu Vedas and Upanishads is a matter impossible to expect, yet Vemana must have had access to some of them as the exact translations of Upanishadic texts found in his poems amply indicate. One must be the scion of a royal family, patronising letters to obtain the knowledge that Vēmana has displayed. It must be noted that the Reddies of the family of Prōlaya Vēma were all Saivites, as also most of the poets that served under them. Taking all things into consideration it must be that our people's poet is as tradition makes him really a member of the family of the Reddi Kings of Kondavidu. If this is true, we can fix A.D. 1424 as the probable date when he lived.

(To be continued)

Editorial Notes

It will be of interest to many of our readers to know that after an interval of many years a new Barrows lecturer has been appointed. The Barrows Lectures were founded some thirty years ago by Miss Haskell (that is why they are often, though erroneously, spoken of as the Haskell Lectures) with the aim of presenting the Christian religion to the more advanced and educated part of the Indian people in a temperate and conciliatory way. Dr. John Henry Barrows was himself the first lecturer, and among his successors Dr. Fairbairn of Mansfield, Dr. Cuthbert Hall and Dr. C. R. Henderson are probably remembered with interest by many still in Madras. Like many other institutions the Lectures have been interrupted by the War, and no lecturer had been appointed since the visit of Dr. C. R. Henderson, who came to India in 1912. The new Barrows Lecturer is Dr. Charles W. Gilkey, minister of the Hyde Park Baptist Church in Chicago. He is a graduate of Harvard and of the Union Theological Seminary, New York, and besides the reputation of a powerful preacher brings to his work the experience of University Preacher at many of the leading American Universities. His Church has generously given him six months' leave of absence, without withholding his salary, to enable him to undertake the work, and his coming will be awaited with interest in this country. After visiting China and Japan, Dr. Gilkey is expected to arrive in India in October.

The last elections have been held, the last nominations made, and the authorities of the University as constituted by the recent Act now come into being. We understand that the Senate will meet early in April, but that no meeting of the Academic Council can be held until July. It is only as these new bodies come into action that the value of the Act will be put to the test. The smooth and uneventful work of the past year is no criterion. The administrative ability of the Vice-Chancellor, coupled with his wise policy of working as far as possible with the Syndicate—or what had been the Syndicate—and the existing Boards of Studies, etc., ensured the steady carrying on of the ordinary routine while the new bodies were taking shape, and the work of the Colleges has not even had to suffer the usual interruptions incidental to the meetings of the Senate. Dr. Macphail is to be congratulated on his achievement. Nobody will be more satisfied than he that the term of his sole responsibility is at an end: but it is very far from meaning the end of his labours. The future of the University is now in the hands of the University itself, as defined by the Act. In our judgement much depends on the wise distribution of powers between the different assemblies constituted, which the Act has by no means made clear. The Academic Council is about the same size as the old Senate, but has the merit of being much more homogeneous. It is as a whole more intimately in touch with the actual work of education, and should be

regarded as the prime authority on all that concerns the University as a great institution for teaching and the promotion of learning. If large powers are given to it, and the indispensable funds can be secured, we believe the Council can be trusted to bring about a real advance. The Senate, on the other hand, is much larger than its predecessor, numbering two hundred, of whom more than half belong to the mufassal. It is obvious that so large a body cannot hope to exercise a detailed control over the whole life of the University, and any attempt to do so would have the most unfortunate consequences. Moreover, with such numbers, it is not practicable to have either frequent or prolonged sessions. Anything in excess of an annual meeting will entail such an expense as is bound to cripple the University financially unless it is met by a generous subvention from Government —a doubtful hope in these days of enforced economies. It will be a strange irony if the first visible result of Sir A. P. Patro's reconstruction of the University is to hang about its neck a mill-stone of expenditure on account of 'T. A.' But, if the University is to foot the bill itself, the only terms on which it can hope to make ends meet are the limitation of the Senate's sittings to one meeting (and that a short one) in the year. If the members of the Senate are expected to pay their own expenses, it will mean a large proportion of absentees, and a dangerous discrepancy between the form of the Act and its practical working. In any case, it is an obvious and necessary economy to restrict travelling to the indispensable minimum. For this reason, as well as for the efficiency of the academic activities of the University, it is to be hoped that the Senate will from the first recognize the necessity of a wise distribution of functions, and entrust as much of the work as possible to the more conveniently constituted Academic Council and Syndicate. At the outset, the Minister of Education emphasised the aim of making Madras in greater measure than before a 'teaching University.' It will be unfortunate if the outcome of his Act is to obscure or hinder this laudable object. But further progress in this direction cannot be hoped for unless every encouragement is given to the teaching members of the University to strike out in new directions, and the necessary funds placed at their disposal.

. . .

A difficult problem which seems likely to call for an early solution is the fate of the Presidency College. We strongly sympathize with those who wish to remove it from Government control: but we should deprecate no less strongly any suggestion of handing it over to the University. Such a step would mean either the extinction of the College as a College or the tacit abandonment of the idea of making Madras a 'University of Colleges' and in some sense federal in character. The record of the Presidency College is too honourable to allow any one to contemplate its extinction. The substitution of the unitary for the federal basis in the University itself would be a disaster. It ought not to be impossible to create a Board of Control, independent of Government and standing to the University in much the same relation as our own College Council, to which the Presidency College can be transferred if Government recognise the wisdom of handing it over. As yet the matter is only in the air: but the inception of the Uuiversity Act is a

sign that momentous changes may be sprung upon us with very little warning, and no man can say what the hot weather musings of the Minister and his advisers may bring forth.

We should like to commend to the sympathetic notice of our readers the attempt that is being made to form an Indian branch of the Royal Anthropological Institute. The moving spirit in the undertaking is Mr. F. J. Richards, I. C. S., whose zeal for the subject is well known. He has previously done good service to the cause of research by building up the Mythic Society at Bangalore. The Magazine has in the past shown its sympathy with anthropological studies by the very practical service of assisting in the publication of work which could hardly hope to see the light on a purely commercial basis. If the new society comes into being, we shall be glad to render similar assistance in the future.

What Men Think

A Small Adventure in Interpretation

SUCH is the phrase in which Mr. Tonkin describes a reading of the 'miracle' of feeding the five thousand which he offers in the course of an article discussing some issues raised by Bishop Headlam's recent book on the *Life of Jesus.* This article appears in the January issue of the *Expositor*—which journal, by the way, now enters upon its fiftieth year (signalised by a new wrapper) and has passed under the editorship of Dr. James Moffatt.

In the reading which he offers, as we understand it, Mr. Tonkin is prepared to eliminate altogether from the story the element of 'nature-miracle,' but his interpretation will be found suggestive even by those who are not prepared to carry it to that extreme. For, quite apart from any prejudices against 'nature-miracles,' the story is a perplexing one. It perplexes many of even the most whole-hearted believers in the miraculous, by narrating a prodigy for the performance of which it is difficult to discern any sufficient motive. Mr. Tonkin offers a fresh reading of the motive.

Some two or three years ago Dr. Cairns, in a most illuminating article on the Gospel miracles, spoke of how they display to us 'disease, famine, storm and death itself' going down before 'the Prince of Life.' In the word famine, of course the reference must be to the feeding of the thousands; and if the term were justifiable, thorough believers in the miraculous might find little difficulty with the story. But the trouble is that to speak of famine looks like a *suggestio falsi.* Mr. Tonkin feels this difficulty. 'It is unlikely,' he says, 'the multitude had travelled an exhausting distance; commentaries suggest that the people saw over the water the direction taken by our Lord, and that they knew about how far they must go on foot; this journey they were willing to take, and presumably they were not altogether without provision for their needs.' Moreover 'there was a large population all round the lake; even if the five thousand had no provision, little trouble would have been involved in purchasing some.'

We must therefore look for some other motive for Jesus' action than famine conditions. Here comes in Mr. Tonkin's very striking, and we believe original, suggestion—a piece of most acute ethico-psychological analysis. The fact which ought to catch, but has not usually caught, the eye is that it is the disciples who first comment on the physical needs of the multitude—at least according to the Synoptic narrative. 'But when the disciples anticipate their Master in kindly thought for others' needs, we have some reason to suppose their thoughtfulness is not entirely disinterested. We remember, accordingly, that they originally came to this spot in search of rest. . . . . The mission of the disciples had drawn on their physical and nervous reserves; and now the coming of the multitude interferes with the satisfaction of a vital need. The disciples do what tired men, neither

greatly selfish nor greatly unselfish, are apt to do. They adopt any reasonable pretext for suggesting the dismissal of their visitors. Our Lord, quick to sense the situation, entered into the spirit of it. It would have spoiled everything had He told them precisely what was in His mind; the best teachers frequently say the least. He seemed to take their suggestion with perfect seriousness, but He pushed it a little further; and that again is what a wise teacher loves to do. He suggested that to send the multitude away was scarcely the most courteous or effective method of ministering to the need that had been noticed. He said to them, "Give ye them to eat." '

This is very penetrating analysis. One can hardly help assenting to it as soon as it has been stated. But perhaps one does not immediately realise the moral seriousness of the kind of selfishness which the disciples' attitude displayed, if it really was what has here been analyzed. Mr. Tonkin therefore goes into its psychology a little more deeply. Their attitude reflects a weakness which is a constant danger of any 'group mind.' The disciples' tiredness was only the occasioning cause of the manifestation of a selfishness which had other roots. The selfishness exhibited was the kind of selfishness which consists in regarding the group to which one belongs, and which has been formed solely for a special purpose, as if it were an end in itself—in attributing to an association created to serve a great cause the dignity of the cause itself. The disciples, having been singled out and sent on a mission of service, had begun to imagine themselves more important than the people they served. The situation with which Christ was faced was thus one which exhibited the morally very serious 'tendency for little groups of men to grow self-conscious; the tendency for little groups of privileged men to suppose themselves intrinsically superior.' But if so, then, says Mr. Tonkin, 'our Lord was faced by needs far more urgent than those of hungry men and women. He was faced by the task of converting the sulkiness of His disciples into something more in accord with His purposes; of breaking down the ring-fence of their selfish pride, and of teaching them an essentially missionary spirit. Here surely is a task which would justify the extravagance of a great miracle, whether that miracle were demanded by the people's physical need or not!'

Better than a Nature Miracle

How did Christ actually deal with the situation which has thus been analyzed for us? 'He persuaded His followers to do something for the very people whose presence they resented. We can imagine them making their reluctant advances at the bidding of their Master, and purely out of loyalty to Him. We can believe, too, that the moment they made a move in the right direction, the full force of His personality was thrown into the adventure—much as a parent assists at a children's party; *seeming* to assist, but in reality assuming responsibility. So that the *al fresco* meal became one of the most soul-moving experiences in the history of these men. They discovered their one-ness with the multitude. They learned a new respect for them. The "rigidity and relative futility" of their small society gave place to something more generous and fruitful.'

Was this all that occurred? Did that which our Lord marvellously supplied to meet the emergency consist simply in the contagion of His generous personality, which so unlocked the hearts of the multitude that every one who had, with forethought, brought provisions began to produce and share them, until there proved to be enough to go round? Or did He also deal miraculously with the viands which His contagious influence caused to be forthcoming? In other words, was there added by our Lord, to the spiritual feat above described and analyzed, a 'nature-miracle'? About the answer to that question Mr. Tonkin finds that he does not greatly care. He is content to suspend judgement upon it, but obviously with a leaning to a negative answer. For 'if the miracle were one of distribution; of pooling of resources through the creation of good fellowship; if some who were hungry quite forgot their hunger; if some, while they received no bread, yet were strangely satisfied for the simple reason that never man spake like This Man; and if the disciples, contributing their humble part to the great result, felt the glow of divine fire within their hearts; if all this happened, this is miracle—miracle of a great order; such miracle as the preacher can deeply understand and greatly use. It speaks of the amazing, the miraculous personality of our Lord.'

Do people forget the unpleasant?

Are disagreeable things automatically consigned to the background of the mind, so that our memories tend to be mainly pleasant? This has been asserted by some psychologists on the authority of experiment. Dr. Donald A. Laird, Lecturer in Psychology in the University of Iowa, contributes to the *Journal of Experimental Psychology* an article in which he summarises an investigation of his own, from which he concludes that the memory of unpleasant or pleasant events or objects depends much upon personal temperament, and that there is no evidence that the pleasant is more generally remembered than the unpleasant. Taking up first the investigations of his predecessors. Dr. Laird gives their results in brief, as follows:—

Ranschburg gives unequivocal emphasis to the fact that inhibition in learning may depend upon emotional-tone. Meumann also is of the opinion that pleasantness facilitates the function of memory. Colegrove attempted a direct study of any influence which pleasantness or unpleasantness might have upon memory. He found a predominance of pleasant memories over unpleasant. Sex differences were also obtained; female subjects have relatively more unpleasant recalls than males. Another study of the influence of affective factors in recall was made by Myers. Again the pleasant experiences recalled greatly exceeded the unpleasant. Hollingworth presents a general discussion, the trend of which is to indicate that the disagreeable oblivesces more than the agreeable.

This general problem has been approached from another angle by Tait, who investigated the speed with which lists of words were learned. It was found that feeling-tone, either pleasant or unpleasant, increased the rapidity of memorising. The pleasant lists, however, had much the greater betterment on learning, while the unpleasant words were in turn learned easier than those of an indifferent feeling-tone.

Another angle from which the relationship between memory and feeling-tone has been attacked is that of the reproduction or association time. Birnbaum used stimuli consisting of groups of pleasant, unpleasant, and indifferent words, with five hospital attendants serving as his subjects. He found no characteristic or significant difference from group to group. Tolman and Johnson performed essentially the same experiment, but found that the unpleasant words tended to lengthen the association time. This lengthening is greater in the case of females than males.

Henderson had ten subjects give one hundred incidents from their past lives. Then they were rated by the subject according to the affective-tone of the incident. Their spontaneous recalls distributed themselves as follows :—

55·1 per cent of agreeable incidents.
11·8 per cent of indifferent incidents.
33·1 per cent of disagreeable incidents.

Henderson does not interpret these results[1] as meaning that the pleasant tends to be remembered better than the unpleasant. Rather he looks upon these results as indicating the obvious fact that the majority of the experiences of life are not disagreeable, and accordingly the disagreeable are not in the majority in the recall. He is further inclined to think that if it were really known what portion of the total experiences had been pleasant and which unpleasant, it would be found that there had really been a predominance of recall of the unpleasant.

Dr. Laird's own study is concerned, he says, chiefly with the personal equation, as it might be called, which seems to facilitate recall of the pleasant or the unpleasant, as the case may be. A group of sixty-two students were told to write as rapidly as possible the names of the first ten people they could think of. The only restriction was that they limit their recalls to persons with whom they were acquainted. At the close of the hour, and unexpectedly, they were told to write on another sheet the names of ten people, arranged in the order of likableness, the person whom they liked the most being numbered one. If the emotional tone of past experiences does have any influence upon memories, one would expect to find a difference in the recall of these groups. Dr. Laird writes :

'Since the students did not arrange the ten spontaneous recalls in the order of decreasing liking, not all of the names arranged in order of liking appear on the recall lists. Exact coincidence would have given a correspondence in 620 instances. In actuality, however, there were only 185 of the names on the recall lists appearing in the lists arranged according to liking. This is a per cent of coincidence of about thirty.[2] Examining the three temperamental groups we find minor but significant differences. We find that the most liked person was thought of on the spontaneous, free recall over five times as frequently as the most

[1] This experiment was tried recently with 60 students in the Madras Christian College, and the recalls distributed themselves as follows :—agreeable incidents 52·3 per cent, unpleasant 32·4 per cent, and indifferent 15·3 per cent.

[2] This experiment was performed with 130 students in this College, and the per cent of coincidence was thirty-nine.

disliked persons were. The recalls of the group who designated themselves and were also classified by their fellows as characteristically optimistic are found lumped toward the liking end. The group with a mixed temperament are scattered throughout the scale but more toward the liking end. Contrasted with these two groups are the pessimists with their recalls lumped toward the middle and lower end of the scale.

Assuming that the optimists have had more pleasant experiences than the pessimists or the mixed groups we find that these results do not necessarily indicate the oblivescence of the displeasing. Recall of pleasant or unpleasant seems to be largely a matter of temperament. About seventy-two per cent of the actual recalls of the group of optimists were distributed among the best-liked names. With this same group about only fifteen per cent of the actual recalls were among the lower four points in the scale of likes. The mixed dispositions have sixty per cent of recalls among the higher four and eighteen among the lower four. The pessimists have twenty-seven per cent of their recalls among the upper four points on the scale of liking and forty-five per cent among the lower four.'

Recent Losses to English Language and Literature

Death has recently taken a very heavy toll from the ranks of British scholarship; and particularly in the ranks of the leading scholars of English Language and Literature are there empty places, which, so it seems at present, there is no one to fill. So soon after the loss of that truly great man, scholar, and critic, Sir Walter Raleigh (the late Merton Professor of English Literature, University of Oxford), at once the friend and idol of his pupils, comes the news of the loss of Viscount Morley, Dr. Henry Bradley and Professor W. P. Ker.

JOHN MORLEY, Viscount of Blackburn (1838–1923), one of the original O. Ms., Chancellor of the University of Manchester, leaves a name to posterity, famous in two directions, as a politician, and as a litterateur ; a genius, both as a statesman and as a critic. Educated at Cheltenham, and at Lincoln College, Oxford ; he entered Lincoln's Inn, and was called to the Bar in 1859. He had many early struggles, but began his journalistic career in the *Morning Star*, and the *Daily News*, and gained a great reputation as a litterateur in the *Saturday Review*, the *Fortnightly Review* and as editor of the *Pall Mall Gazette*. The late Mr. G. W.E. Russell said of his style :— 'Who of writers now living is the greatest exponent of the "distinguished style" ? I answer, without hesitation, Lord Morley. Indeed, he seems to stand alone. His style is beyond all others, natural, easy, fluid, lucid. . . . It is full of life, and fire, and colour. . . . It seems to me to be the one utterance now left to us, which is a worthy vehicle of the highest and most solemn thinking.' Several of his work stand out as classics. There is the monumental *Life of Gladstone*, *Oliver Cromwell* and *Life of Cobden*, *Edward Burke*, *Critical Miscellanies*, *Voltaire*, *On Compromise*, *Rousseau*, his great work *Diderot and the Encyclopaedists* and *Studies in Literature*.

When he entered politics in 1884, his rise was rapid. In 1885, he became the Chief Secretary for Ireland in the Gladstone Cabinet, and had to carry out what Mr. Gladstone considered to be the out-standing task of the Government. In 1892, he again became Irish Secretary ; and though he was not a member of the Government in 1921, he moved in the House of Lords the resolution ratifying the Irish Treaty.

Lord Morley, too, accomplished a monumental work for India. Here again he took reins of office during a crisis. He aimed at, and originated, a considerable enlargement of the liberties of the Indian peoples. 'He recalled his countrymen to a sense of the greatness of their responsibilities in India, and renewed the consciousness of the high ideals which should govern their attitude. . . . As a piece of constructive statesmanship, it is a fitting crown to a brilliant career.'

John Morley, who from his greatest detractors, and from those who detested his political views, always received the reward, that title, almost from a forgotten past, of 'Honest John Morley,' has passed away. English Literature and the great traditions of public life are impoverished by his loss: and as a fitting summary comment, one can only quote Mr. Asquith's statement and personal tribute on hearing of his death:—'This is not a tragedy; but it means the disappearance of the last survivor of the heroic age.'

Henry Bradley (1845–1923). By the death, on May 23rd, of Dr. Henry Bradley we lost not only one of the first scholars of our time, and an authority on the English Language, who had achieved a position of unique eminence and supremacy, but one of the widest known and most loved of personalities, who had made a deep impression on the imagination of all students of English. In spite of his nearly seventy-eight years, his death came as an unexpected blow, so much had one come to think of 'Bradley' as a monument that would ever tower on the horizon. Now one more editor of the New English Dictionary, that old-established though unfinished treasure-house, has laid down the pen in the midst of his work, leaving in its pages his own chief monument, and the principal record of those brilliant qualities upon which his fame rests.

The Making of English has travelled far, and come into some strange hands; long ago it penetrated here and there even into the fastnesses of 'classical sides.' It was at the Dictionary Room that one discovered a part of his secret, in the whole-hearted delight in his work that, when in health, he preserved so fresh beyond the term of seventy years. There it appeared that his delight in the '*nuqae*,' the jests, the minor hunts and 'tours-de-force' of English studies was no chance characteristic unrelated to the whole; all his work seemed to be to him a noble and absorbing game played with all his faculties by one who had a complete control over its technique and a complete knowledge of its complex rules. To praise his achievement and self-carven career he objected: 'What I have done is to do what I most like doing, and to work at the work I care for.' For this reason Dr. Bradley, who in his own line had been accorded a pedestal of an eminence that sometimes lifts the idol out of reach of the supplicant, was one of the most kindly and friendly of men, even to the merest beginner, who in any small degree shared his enthusiasm.

Professor William Paton Ker, (1855–1923) was born at Glasgow, and after an academic apprenticeship at Cardiff, became Quain Professor of English Literature at University College, London, holding the Chair from 1899 to his retiral last year. The University of London owed, in the difficult years of its transition, a deep debt to him; none aided it more steadily and helpfully towards

the realization of its aim to become a great 'research' centre of the Empire. In 1920, Oxford put the crown to Ker's academic career by appointing him her Professor of Poetry.

It would be difficult to name another British scholar of our time, who had a wider knowledge of European literatures outside his own than Ker. Emphatically an open-air scholar, a lover of travel, of moor and mountain, Ker was probably always happiest in the company of unbookish people. No mediævalist could have been less burdened with mere antiquarianism than Ker. He had little patience with the myopic kind of researcher, either in language or literature, who cannot see beyond his facts. He never lost an opportunity of insisting that, everywhere and in all times, it is the 'Humanities' that matter, not the 'Research.' But Ker's literary interests knew no barriers; he could be as enlightening and stimulating on the Eighteenth Century, and on modern, indeed quite modern, literature, as on the 'golden middle age'; and his knowledge here was quite as astonishing in its breadth and accuracy.

It is to be regretted that Ker put so little, of his vast stores of learning into writing. His first book, *Epic and Romance*, did not appear until 1899; but *Epic and Romance* has long been regarded as a classic. His volumes on *The Dark Ages* (1904) and *English Mediæval Literature* (1905) are admirable and indispensable surveys of wide fields; but perhaps, the cream of his mind is to be found in his less formal studies, essays and lectures, where his caustic wit and fine imagination found freer play.

Sun Spots or Solar Cyclones

Sun spots have been systematically observed since their discovery by Galileo in 1612. It has long been known that they suddenly appear between latitudes 15° and 40° and slowly approach the solar equator, and that they rotate in the same direction as the sun but at rates which increase as they approach the equator. It is also well known that there is an eleven year periodicity of sun-spot activity. Sir John Herschel many years ago suggested that sun spots were vortices analagous to terrestrial cyclones, but the results of detailed examination of their visual structure by modern instruments appeared to be inconsistent with this idea. This vortex theory has been revived and thoroughly confirmed by the extensive work done by Dr. Hale and his co-workers at the Mount Wilson Observatory, Calafornia. It is known that hot gases, such as those constituting the sun's atmosphere, will be continually giving rise to large numbers of electrically charged particles. If these particles are being whirled at high speeds, as would be the case in a vortex, they will produce powerful magnetic fields. In 1896, Zeeman showed that when a luminous vapour is placed in a magnetic field of sufficient strength, the lines of its spectrum are each separated into three or more components polarised in distinctive ways which vary with the angle between the line of sight and the lines of force. By the use of these facts, Dr. Hale has been able not only to prove that sun spots are vortices but has been able to determine their direction of whirl. Some very interesting results have been obtained from an extensive

study of sun-spot polarity extending over many years. As is the case in terrestial cyclones, the direction of whirl is different on the two sides of the solar equator at any particular time. Since the time of their discovery by Galileo, it has been noticed that there is a tendency for sun-spots to go in pairs, one generally being larger than the other ; it is found that these pairs have opposite polarities and are therefore most probably the two ends of the same vortex. By this spectroscopic method, it has been possible to detect the second member of a pair before it becomes visible or when it remains undeveloped, in as many as ninety per cent of all sun spots. Another remarkable result is that at the end of a period of inactivity, the spots of the next phase that begin to make their appearance at higher latitudes have opposite polarity or direction of whirl from those that occurred in that hemisphere during the previous period of activity. As a consequence, it is seen that a complete cycle of sun-spot activity takes twenty-two years, and not eleven as was previously believed.

A Literary Curiosity

Have you ever happened to see this literary curiosity ? From the works of thirty-eight American and English authors some painstaking searcher chose these lines, each from a different author, but together making a remarkable set of verses, packed with good advice. We quote :

Why all this toil for triumphs of an hour ?—*Young.*
Life's a short summer, man a flower.—*Dr. Johnson.*
By turns we catch the vital breath and die.—*Pope.*
The cradle and the tomb, alas, so nigh !—*Prior.*
To be is better far than not to be,—*Sewell.*
Though all men's lives may seem a tragedy.—*Spenser.*
But light cares spread when mighty griefs are dumb ;—*Daniel.*
The bottom is but shallow whence they come.—*Sir Walter Scott.*
Your fate is but the common fate of all ;—*Longfellow.*
Unmingled joys to no man here befall.—*Southwell.*
Nature to each allots its proper sphere ;—*Congreve.*
Fortune makes folly her peculiar care.—*Churchill.*
Custom does not often reason overrule—*Rochester.*
And throw a cruel sunshine on a fool.—*Armstrong.*
Live well, how long or short permit to heaven ;—*Milton.*
They who forgive most shall be most forgiven.—*Bailey.*
Sin may be clasped so close we cannot see its face ;—*Trench*
Vile intercourse where virtue has no place.—*Somerville.*
Then keep each passion down however dear,—*Thomson.*
Thou pendulum betwixt a smile and tear.—*Byron.*
Her sensual snares let faithless pleasure lay.—*Smollett.*
With craft and skill to ruin and betray.—*Crabbe.*
Soar not too high to fall, but stoop to rise ;—*Massinger.*
We masters grow of all that we despise.—*Cowley.*
Oh, then renounce that impious self-esteem !—*Beattie.*
Riches have wings, and grandeur is a dream.—*Cowper.*
Think not ambition wise because 'tis brave ;—*Sir William Davenant.*
The paths of glory lead but to the grave.—*Gray.*

What is ambition ? 'Tis a glorious cheat—*Willis.*
Only destructive to the brave and great.—*Addison.*
What's all the gaudy glitter of a crown ?—*Dryden.*
The way of bliss lies not on beds of down.—*Francis Quarles.*
How long we live not years but actions tell ;—*Watkins.*
That man lives twice who lives the first life well.—*Herrick.*
Make then, while yet you may, your God your friend,—*William Mason.*
Whom Christians worship yet not comprehend.—*Hill.*
The trust that's given guard and to yourself be just ;—*Dana.*
For live we how we can, yet die we must.—*Shakespeare.*

Book Reviews

Personal Religion and the Life of Devotion. By Dean W. R. Inge. London: Longmans, Green and Co., 1924. Pp. 96. Price 2*s.* 6*d.*

In the little volume which the Dean of St. Paul's has written on Personal Religion he has given to us an inner glimpse of religion in action. He tells us of the way in which his faith in God enabled him to endure in the face of a great sorrow. His little daughter, whose span of life covered but a brief eleven years, was evidently one of God's rare spirits whose life was radiant with the love of God Himself. There is no doubt that the depth of her life was such that it was all the harder for her parents to give her up. There is nothing but an unwavering faith in God that can sustain a man and give him courage to endure such a sorrow, and we may well be grateful to Dean Inge for giving this picture of his daughter as well as of his own strong soul.

The author, as might be anticipated from his work on 'Plotinus' and his other writings, presents the life of devotion as a life of mysticism. While acknowledging that American and French writers have done much to throw light on the psychology of mystical experiences, he yet feels that they have largely failed to carry their readers into the mystic's experience. There is no doubt much truth in the criticism. Of course psychologists have written on the subject more largely from the scientific point of view, whereas our author writes on it because it is the type of religion which he practises. Psychology is interested in the function of mystical experiences in the conscious life. It does not nowadays talk about 'states of consciousness,' as the Dean supposes, for it knows full well that consciousness is a stream rather than a series of states. But that is a minor matter. The author says that the mystic is not interested in these theoretical or critical matters at all, but rather in the experience which can say: 'I, yet not I, but Christ in me.' And his own plea which is a powerful one, is for precisely that type of union with God in a life of faith, hope and joy.

A. S. W.

Jeremiah, The Prophet of Hope. By Dorothea Stephen, St. Thomas, Author of 'Studies in Early Indian Thought.' London: Cambridge University Press, 1923. Price 4*s.* 6*d.* net.

This is a modest little book It can be read in its entirety in less than an hour. But that is not how it is meant to be treated. It is intended to be a companion to a study of the English text in the estimated chronological order of composition. With this aim, it very briefly 'traces the course of history during Jeremiah's life-time, in so far as it affected his teaching, and attempts a chronological arrangement of his oracles.'

Miss Stephen, as readers of her previous volume already know, can write gracefully and movingly ; and although the narrow limits of space which she has set herself in this little work prevent her from 'letting herself go' as much as one might have wished, she has well discharged the modest task she has set herself, and has provided a very useful handbook for students who cannot afford more expensive aids to the study of Jeremiah. The best way of conveying an impression of the quality of her work may be to conclude this notice with a quotation from her closing chapter.

'And so he died, with nothing to show for his life's work except the fact that he and Baruch, and perhaps a few others had been true to the end. So far as we know, he had not the great comfort that comes from belief in a better life to come, it was not the belief of the Jews in his time, a Jew who wanted to see God must see Him in this life, he would never have a clearer vision ; the other world, even for good men, was a place of darkness and dust, where there was neither knowledge nor strength. But in the ruin of all his world, Jeremiah did see God ; he recognized His action and heard His voice ; he was sure that God had a purpose, which he himself could serve and that it was worth while to fight to the last to rescue even the least fragment that might help. And after all, events justified his hope. The future lay, not with the Jews in Egypt, who gave up hope, but with those in Babylon who held to it. After his death they began to understand the meaning, not only of his teaching, but of his life ; to one among them, his figure blended with the figure of the ideal Israel, and took shape in the most wonderful vision of the Old Testament, and the most characteristic achievement of Jewish thought, the Servant of the Lord, who saves his people, and all peoples, by bearing their sins and suffering for them.'

A. G. H.

Students and the Church. London: Student Christian Movement, 1923. Pp. viii and 112. 1*s*. 6*d*.

This book is the outcome of the post-war attitude of students to the Church in Britain, an attitude of criticism and dissatisfaction, which forced the Student Christian Movement to attempt to define afresh the nature and purpose of the Church. The report represents the keenest thought of the present leaders of the students and is well worthy of study by the critical mind of youth all over the world, and especially in India to-day where our nourishment is so often criticism and little else.

The Christian Church 'exists to proclaim the good news about God and His Kingdom, brought to the world by Jesus, to make all men and all nations His disciples, and to retain them as His disciples in a fellowship of thought, worship, and service.' 'The aim of the Church is so to touch the springs of human personality that a Christian way of life becomes both desirable and possible to men.'

Is the Church as our organised body necessary to realise this aim? 'In human life anything which is vital tends to create a society to give it more effective

expression, and unless it succeeds in doing so it passes away.' 'All great achievement is firmly rooted in history.

'If the artist, the poet, the religious man, has his hours of solitary vision, he has also his times of study of the past and intercourse with his fellows.' 'Great and enduring art forms more often arise within a school than in complete independence of tradition.' So Loisy writes: 'A durable society can alone maintain the equilibrium between tradition which preserves the heritage of acquired truth, and incessant toil of human reason to adapt ancient truth to the new needs of thought and knowledge. It is inconceivable that each individual should recommence the interrogation of the past on his own account and reconstruct for his own use an entire religion.' (*The Gospel of the Church*, p. 223).

'The individual does suffer if he stands outside all institutions. To cease to participate in corporate worship leaves something out of life. There is inevitably a grave temptation to self-love and self-will. In all time love thus must be self-giving and humility. If one great claim of the Church on the individual is the call to sacrificial service, the other is surely the call to sacrificial fellowship, to some regular and central act of corporate worship, which is a symbol of this unrestricted fellowship with God and man, of the universality of the Christian fellowship and of the communion of saints.'

Such being the nature and aim of the Church, corporate worship plays an all-important part. 'Worship is a means of grace. Man receives through his realised intimacy with his Father, strength and inspiration to do that Father's will, which is righteousness. True worship is the basis of true morality. The life of service that endures is that which is animated by the knowledge and power of the love of God. The love of our fellow-man has limits but the love of God none, and only as we understand that ourselves do we approximate to its perfection.' 'Worship is also a means of truth. We commonly think of the attainment of truth as a purely intellectual matter, a question of argument and discussion and exposition. And so it is, for those who are made that way. But all are not. And for many, perhaps the majority, truth finds other means of entrance into the mind. It is too often forgotten that the sermon or instruction is not the only means through which religious truth can be imported. Prayers, hymns the whole setting of the service, are channels of true inspiration and enlightenment. The proper use of colour, sound and silence, all that is meant by the ceremonial (a very different thing from merely elaborate ritual) are matters of real import.

On the vexed and perplexing question of authority we read, 'True authority as a teacher can only be exercised by one who has striven to equip himself for the task—who has *won* his authority. It is the failure to realize and act upon this which causes so much discontent among the thoughtful laity. They are prepared to recognise the minister's right to speak 'with authority,' if by that is meant 'the authority of one duly qualified to pronounce an opinion.' What they cannot tolerate is the assumption of an abstract and arbitrary authority by one whom they feel to be really unfitted to exercise it.'

These quotations are sufficient to reveal how much wisdom and insight is to be found in this little book and there are many suggestions for those who seek to make the Church worthy of her Master.

J. N. A.

The Teaching of English. By H. Wyatt, I.E.S., Lahore. Oxford University Press, 1923. Pp. 171.

This book is from the pen of one who is very familiar with the conditions under which English is taught in India. The book grapples with the problem with local conditions in mind. The author not only criticises but endeavours to give suggestions as to ways of correcting wrong methods. His style is condensed and to the point. One of the most valuable contributions of the book is its excellent list of books to which reference may be made for extensive study of any point that may interest the reader.

The author starts his work with a discussion of the aims in teaching English, then he lays down some cardinal principles which must underlie the work of the teacher. He then discusses at length the early or mainly oral stage. He advocates the use of the direct method assisted by a liberal use of the vernacular. It is not possible to misunderstand the author for he gives many detailed illustrations of what he is driving at. His chapter on Procedure is worth the price of the book. After the early stage comes the middle stage with the use of a Reader. The author advocates the use of pictures, oral reading, and a phonetic reader. He devotes a chapter to the teaching of grammar at this stage, another to the use of a 'cursory reader,' and a third to the use of the vernacular in the teaching of English. He advocates a more liberal use of the vernacular than is common amongst our teachers at the present time. Next comes the high stage which involves the teaching of written composition, the teaching of literature, as well as perfecting the pupil in the spoken language.

He ends the book with chapters on 'English as a Medium of Instruction' in which he gives the *pros* and *cons* of this much discussed topic, 'Examinations in English,' a chapter which every teacher of English ought to read; and 'The Preparation of the Teacher.'

Taken as a whole this is one of the most useful books on the subject of English for Indian Schools that has come to hand for a long time.

B. J. R.

Tirukaḷukunram (Pakshi Tīrtham). By M. M. Kumarasami Mudaliyar, Madras: The Diocesan Press, 1923. Pp. 67.

Many of us in Madras have had the pleasure of visiting Tirukaḷukunram, either for itself or as an additional trip on our way to the Seven Pagodas. We have climbed the 200 odd steps up to the top of the hill at mid-day, and seen the eagles come and take food from the hand of the Pandāram. It is a pleasure to receive this little monograph which gives a description of the place, the temples, the legends connected with the visit of the eagles, and other related matter. It

adds also to the usefulness of the booklet to have a goodly number of illustrations, but it is a pity that the blocks from which some of them are made had not been made from clearer photographs which might have been secured in some cases with a little more care. It is of interest to us to note that some of the epigraphical notes which are included in the appendix are reproduced from the eighth and ninth volumes of this Magazine.

A Government College Miscellany. Edited by Govinda Krishna Chettur, B.A. Published at the Government College, Mangalore. Vol. II, March, 1924.

We have to confess to being somewhat belated in offering our congratulations to Mr. Chettur, who is an Old Boy of the College, on the publication of this magazine. Mr. Chettur is an artist in temperament, and the Miscellany is obviously the production of an artist. The entire make up of the magazine is appealing to lovers of art and literature. The second volume includes an article on 'Methods of Teaching' by our own Prof. Corley, and an illustrated article on Mahabalipuram (The Seven Pagodas) by Mr. K. K. Chettur, also an Old Boy of the College, as well as other items both prose and poetry which are of interest.

BOOKS RECEIVED

The Way of Christ in the Harvest Field. By M. L. Christlieb. Madras: The C. L. S., 1924. Pp. 64. As. 6.

The Care of Our Body. Temperance Lessons for Junior Indian Students. By a worker for the good of India. Madras: C. L. S., 1924. Pp. 73. As. 6.

Poems. By T. N. Ramanathan. Printed for private circulation. Pp. 96.

Ancient Wings. }
Grey Clouds and White Showers. } By Harindranath Chattopadhyay. Adyar: Theosophical Publishing House. Re. 1 each.

The Presidency College Magazine. Vol. I. No. 2. Edited by Prof. S. E. Runganadhan, M.A.

College Notes

WE ARE PLEASED TO NOTE THE NAMES of several former students of the College in the New Year's Honours list. One of the recipients of honours is Mr. T. Raghavayya, Dewan of Tiavancore on whom the rank of Companion of the Most Exalted Order of the Star of India has been conferred. He graduated from this College in 1892, and joined the Madras Provincial Civil Service and rose to the position of District Collector of Chittoor before he went to Travancore as the Dewan of the State. Those who are intimately associated with the course of events in Indian States will agree that the stewardship of an Indian State is an extremely difficult and delicate task. The day is now past when such offices were considered to be comfortable jobs, and now in the face of a hypercritical and too often, unbalanced public opinion the Dewanship of an Indian State is not by any means a bed of roses. Between the conservative leanings of a hereditary power and the growing democratic aspirations of the people of the country the Dewan occupies the unenviable position of a buffer. It is a source of great gratification to us that Mr. Raghavayya has been able to win the approbation of the Maharajah and of the people of Travancore as a singularly capable and successful administrator in a position which has been the grave of the reputation of many an Indian statesman. The reason why Mr. Raghavayya succeeded where others failed is to be found in the true spirit of service which animates him and which he brings to bear on the administrative tasks of the country. The achievements of Mr. Raghavayya are many and our limited space prohibits a detailed survey. The expansion of the Travancore Legislative Council, the several measures of social reform, his successful solution of the communal problem and the development of the co-operative system are some of the reforms Mr. Raghavayya undertook to put things straight in Travancore. Not least among his achievements, Mr. Raghavayya was able to give a distinct tone to the public services. It is only appropriate that the Government should have recognised his labours and conferred on him the rank of C. S. I. in appreciation. Now that his services have won recognition he will doubtless receive in time greater opportunities of serving his country.

ANOTHER FORMER STUDENT INCLUDED in the New Year Honours list is the Hon. A. P. Patro, Minister of Education in the Madras Government on whom a Knighthood has been conferred. Mr. Patro has been holding that office now for nearly three years and his administration of the Department has been remarkable for the many improvements in the Madras educational system. The credit of reshaping the Madras University is entirely his. Mr. Patro graduated from this College in 1898 and after taking the B. L. Degree in 1901 he set up practice at Berhampore. He very early took a deep interest in Indian politics and joined the Indian National Congress. Although a moderate congressman to this day, Mr.

Patro never approved of the phantom projects of those who control that organisation now. National education is said to be an important item in the programme of Congress politics, but Mr. Patro has of late been going about enquiring in vain what national education means. Although Mr. Patro is recognised to be a member of the non-Brahmin party, he never wholly subscribed to its political creed. While appreciating the cardinal principles of the non-Brahman movement he never agreed to place the interests of a community before the interests of the country. Mr. Patro was returned to the local Council during the first election under the Reform Act and when the Hon'ble Mr. Subbarayalu Reddiar, Minister of Education died in 1920, that portfolio was entrusted to his care. A man of sturdy common-sense, Sir A. P. Patro has already won the reputation of being a very frank and straightforward Minister of State. To the non-Brahman party he has been a very valuable acquisition and his debating skill in the Council has won the admiration of members on both sides of the house. We congratulate the Hon'ble the Minister on his well-deserved knighthood.

THE SECOND GENERAL ELECTION under the Reform Act is over and we are pleased to see again a good number of our old boys returned to the Council. We were delighted with the sobriety and dignity with which the old Council performed its duties, and we have no doubt the new Council will follow the good example set by its predecessor. Time and again our attention has been drawn to the fact that our old boys have always been found to take a large share in the discussions of the Council with considerable eloquence and considerable point, leading the ministerialist as well as the opposition parties. And we could not help feeling proud when on one momentous occasion on the floor of the House the members of the Council attributed the success of the dyarchical form of government and the political level headedness of the Presidency to the influence of this College and the training given to its students.

During the life time of the last Council two of the three Ministers of State were former students of the College and now again the position is unchanged except that Dewan Bahadur T. N. Sivagnanam Pillai has taken the place of Sir K. V. Reddy Naidu as Development Minister. Mr. Sivagnanam Pillai graduated from this College in 1882, and joined the office of Board of Revenue. He steadily rose from that position until at last he came under the notice of Mr. J. Thomson (afterwards Sir James Thomson, Acting Governor of Madras) who recognised in him an officer with great capacity for executive work. His services during the war were many and he was chiefly responsible for the success of the War Loan in the rich Chettinad in Madura District. Besides he persuaded the Nattukottai Chetties there to subscribe liberally to maintain the hospital ship *Madras.* Immediately after he retired from Government service he entered public life with great enthusiasm and brought to bear his great knowledge of public affairs, gained during a long period of official career, on public questions, inducing the too emotional people of his District to look at all public questions from a new angle. In 1919 he became the President of the Tinnevelly District Board and was chiefly responsible in getting the Tinnevelly-Tirichendur Railway completed and

opened for traffic. His public activities were mainly social and there was hardly an association in his native District with which he was not influentially connected. He contested again one of the Tinnevelly seats in the last general election and was again returned by an overwhelming majority. His Excellency Lord Willingdon invited him to take charge of the Development Department, thus giving the opportunity to a Tamilian Minister to show his worth in the administration of a vital department of State. The criticism to which that Department is subjected only serves to show its importance, but it is sometimes forgotten by well-meaning ciritics that with the best of intentions the Development Department can develop only slowly and it is not possible for a Development Minister to work miracles after the fashion of Indian magicians. We have great confidence in the constructive skill of Mr. Sivagnanam Pillai and we shall be satisfied if Mr. Sivagnanam Pillai partially puts into execution the great schemes of industrial development worked out by his predecessor Sir K. V. Reddy Naidu. We fully expect that Mr. Sivagnanam's great powers of getting things done will stand him in good stead now as ever before.

THE COLLEGE DAY was celebrated this time on the 31st December 1923 and not on the New Year's day as usual, and the result was there was a larger gathering of former students of the College. There was another reason for the larger attendance. The Joint Secretaries of the College Day Association, Khan Bahadur Mahomed Usman and Mr. S. Satyamurthi took special pains to notify former students about the function. It is also gratifying to learn that the Joint Secretaries are contemplating measures to make the Old Boys' Association a living and active body, and we have no doubt that as years pass by the Association will be, as it has been in the past, a powerful support to the interests of the College.

After tea and after some time was spent in College Hall in conference, the gathering adjourned to the Anderson Hall where Mr. C. V. Ananthakrishna Aiyer, Government Pleader, presided over the meeting. After the toast of 'His Majesty the King Emperor' was proposed and honoured, the chairman proposed the toast of 'The Madras Christian College'. In doing so he said that he left the portals of the College about thirty years ago, and he confessed that he had not been discharging his duty to his *Alma Mater* to any large extent since he was unable to get out of the clutches of his jealous mistress—the profession of law. And so when he was approached by Khan Bahadur Mahomed Usman to preside over this day's celebration he wondered whether he was the right sort of person to occupy that position of honour. But he recalled to his mind a sentence in the Commemoration address delivered by Dr. Macphail and that sentence was, 'It is good both for individuals and for societies to recall their past, and to remember how they have come to be what they are?' He therefore accepted the invitation gladly so that he might discharge his duty which he had neglected to discharge to his *Alma Mater* all these years. During the time he was a student of the College he imbibed principles and rules of conduct which formed a part of himself and enabled him to attain the little success that he attained in life. He had the good fortune during those years to sit at the feet

of such eminent educationists, philosophers and lovers of mankind as Dr. Miller, Dr. Cooper, Dr. Skinner, Dr. Russell, and Dr. Pittendrigh. All those scholars placed their learning, their energy and time at the disposal of their students, and he for his part took very full advantage of them. Dr. Miller died full of years and full of honours. It was difficult to believe that Dr. Miller was dead, but at the same time it was very painful to think that this was the first year after his death when on the College Day Celebration they were deprived of the pleasure of reading his loving greetings, conveying noble ideas sent year after year from Burgo Park. The personal interest that Dr. Miller took in the students of the College was proverbial and scores of instances could be given in which he paid constant visits to the residences of students who were ill in order to look after their comforts. The lessons learnt in the College took root in the students unconsciously. The professors were remarkable for the sense of service towards those with whom they came in contact. The hostel system had been absolutely unknown in Madras or even in India before the authorities of the Christian College started it. And in those hostels, the students were taught to manage their own affairs. Everything connected with the College breathed the spirit of plain living and high thinking. In the College debating societies the Professors did their best to guide the students in their debates, allowing them to have free discussion even on subjects of public importance. At a time when certain Colleges would not admit students of certain castes and closed the doors rigidly against them, it was only appropriate that the Christian College, true to the name it bears, should have readily recognized the common brotherhood of man and opened the portals of learning to everyone who sought it.

The Rev. A. J. Mackenzie, who responded to the toast spoke as follows :—

Mr. Chairman, Ladies and Gentlemen,

To begin with, Sir, allow me to tender to the Committee of the College Day Association, my appreciation of the privilege (of which I was unfortunately unable to avail myself last year) of replying to the Toast of the College, which you, Sir, have just now so eloquently proposed. Allow me also to thank you most sincerely for the graceful tributes and kindly references to the College that you have made in so doing. In replying to the toast, I must confess that I find myself faced with an exceedingly difficult task, for, rightly or wrongly, I have always associated this toast and its reply with speakers of considerable eloquence who are also very senior members of the College and its staff. To neither of these privileges, Gentlemen, can I lay claim, and for this reason alone, I might well feel diffident to speak. I am considerably heartened, however, by the fact that Dr. Macphail (our former Principal and now our esteemed Vice-Chancellor) in replying to the toast at last year's gathering stressed the fact that although the College grows old yet it is perpetually renewing its youth, and this is a fact that must not be forgotten if an institution and an influence such as our College is to maintain its vital force in the lives of its alumni. It is therefore for us of the younger generation, to take our place and part in carrying forward the torch so ably borne by our predecessors. There is an old proverb 'Learn young,

learn fair;' and I cannot help thinking that in asking me to reply to this toast the Committee of the College Day Association had this excellent maxim in mind. Nor is this same maxim ignored by my colleagues on the staff, for I was very much of a novice when I found myself in the year 1921 appointed by the College Council to act as Bursar and to learn at the feet of our worthy Principal, Mr. Meston, the arduous duties of that difficult office. Partly, therefore, due to force of circumstances but chiefly thanks to the kindly help and ever ready guidance of Mr. Meston, with the generous forbearance of staff and students alike, I have crammed into the 3½ years of my service in the College a variety and a depth of experience which would otherwise have been impossible.

It is natural, perhaps, that in my capacity as Bursar, I should dwell to-day on one or two of the practical points connected with the financial administration of an Institution such as our College is. We are all, I take it, by this time fully conversant with the traditions, aims and ideals of the College, but we are all only too liable to forget that a tradition which is a *mere* tradition and an idealism which does not touch earth are utterly useless as driving forces in this workaday world. It is well therefore on an occasion such as the present to remind ourselves that our College, in the maintenance and furtherance of its influence and idealism, has daily and hourly to face the very practical question of ways and means. That you, Gentlemen, have also to some extent realized this is evidenced by the fact that a little over a year ago there was opened an Old Boys' Fund, thanks in great measure to such ardent spirits as Dewan Bahadur Govindaraghava Iyer, Khan Bahadur Md. Usman Sahib and Rao Bahadur O. Kandaswami Chetty. Unfortunately owing to the unsettling conditions prevailing during election times as well as to the general financial stringency prevailing in these days, the sum so far collected in this Fund is not very large, A considerable fillip, however, has been given in this direction by the meeting recently convened by the Sheriff of Madras for the purpose of suitably perpetuating the memory of that great personality whose loss we have all mourned during these past months and whose unfailing influence we will forever cherish in our hearts as one of the most generously unselfish and nobly inspiring of all the influences that we have been privileged to experience. Dr. Miller's all absorbing interest in the affairs of the College which he loved so well and particularly in all the affairs of this Association is well known to you all. And it must be a matter of great satisfaction to you to know that even to the very end, Dr. Miller retained such a keen interest in the affairs of your Association and such a full appreciation of the value of its influence and activities as to make the first of his legacies to the College, a legacy of two hundred pounds sterling, the free annual income of which is to be handed over to the Committee in charge of the College Day Celebrations.

While we all rejoice, young and old alike, in the continued success of the College, of its Old Boys and in the ever-widening sphere of its influence to which this annual gathering testifies, I would, in conclusion, emphasise the duties and responsibilities that devolve upon you individually and collectively as members of this Association. As you are aware, a great proportion of the funds necessary for

the maintenance and equipment of the College has up till now been derived from Churches and Missionary Societies in Great Britain and in America. But I am sure you will all agree that it is only just that these Churches and Missionary Societies should be relieved of that burden which they have so long and so willingly carried. And this, in proportion as men here become from year to year instinct with the spirit which has animated these bodies—the spirit of Christian charity, and Christian brotherhood. I am reminded, as I close, of the motto of my old School in Scotland, 'Freely ye have received, freely give.' As this is the spirit which has animated all service within the College I earnestly commend it to you in the confident hope that in the measure in which you have received from her, you will according to your means rally to the support of your generous and loving *Alma Mater*. Again I thank you, Sir, for the very kind manner in which you have spoken of the College and its work.

Rao Bahadur O. Thanikachellam Chetty next proposed the toast of 'Dr. Skinner and other retired Professors', and said that the services rendered by the Professors of the Christian College contributed to the educational advancement of South India. They owed a deep debt of gratitude to Dr. Miller because with the growth of the College he brought new labourers into the field and Dr. Skinner was one of the earliest of such labourers. He emphasised that it was in the hostels attached to the Christian College that the first lessons in self-government were taught in this country, and it was Dr. Miller who conceived the idea of training his students in the art of self-government. It was but right that the Government should have honoured the institution which had done so much for South India by asking its Principal, Dr. Macphail, to assume the office of Vice-Chancellor of the reconstituted Madras University, and the speaker took that opportunity of congratulating publicly Dr. Macphail.

In reply to the toast the following letter from Dr. Macphail was read by Khan Bahadur Mahomed Usman:—

I have to thank you and your Committee for the honor you have done me in asking me to return thanks in response to the toast of the retired Professors of the College at the College Day gathering on December 31. I am sorry that absence from Madras on the date fixed for the College Day Celebration will prevent me from doing so by spoken words, but I may take this opportunity of thanking you on behalf, both of myself and of those others who have worked in the College in the past, but have now severed their connection with it for your kind remembrance of us. It was, I think, three years ago that the College Day Committee added to the usual toast of 'the health of Dr. Miller' the words 'and the other retired Professors,' I thought at the time it was a right and graceful thing to do, for we had recently parted with Dr. Skinner and Dr. Pittendrigh, men who had served the College for a generation, and it did not seem right that they should even seem to drop out of remembrance of the 'old boys' of the College. Though I knew that the time of my departure was approaching, I little thought then that in three years I should be a 'retired professor,' and still less did I think that I should be 'a retired

professor' while still in India and therefore liable to be called upon to reply to this toast.

Hitherto we have always had as the reply to this toast a message from Dr. Miller. It is a saddening thought that this gathering will no longer receive fresh words of ripe wisdom from that far-seeing mind and loving heart and that it is necessary now to turn to other quarters for a response. In this, as in other things, no one can take Dr. Miller's place, but if I may venture to make a suggestion I would suggest that the Committee from year to year should ask some one of the retired Professors in England and Scotland to send a word of greeting and good cheer for the College Day. I need not mention the names of my own contemporaries, but I would suggest that it would be of great interest to get messages from the Rev. George Patterson and the Rev. A. Alexander, the representatives of the College staff in its early days, who are fortunately still with us.

I am sure that all those who have served in the College, whether for a longer or a shorter period, have happy recollections of the days in which they worked there, and, I am equally sure that all of them would unite with me now in thanking you for your remembrance of them and in wishing all prosperity to the College, to those who teach in it now, and to all its past and present students. Hoping that you will have a successful celebration and with all good wishes for the New Year and the years to come.

Mr. C. Duraiswamy Aiyengar proposed the toast of 'Our Young Friends' and spoke in glowing terms of the valuable lessons of discipline and good conduct learned by him and his fellows at the feet of the professors of the College. The College above all taught them to think, and he was not surprised that many of the politicians of South India were former students of the Madras Christian College.

Mr. A. Kuppuswami responded to the toast in suitable terms.

We are glad to learn that at a meeting of the Miller Memorial Committee held on Monday, 7th January, Dewan Bahadur L. A. Govindaraghava Aiyer presiding, it was resolved that the form of the memorial should be a library building to be attached to the College. It was also resolved to appeal for funds and to form local committees with one member to act as correspondent in various District centres. The Bursar of the College is the Treasurer and subscriptions will be received and acknowledged by him.

The School Prize distribution is always anticipated by the boys with great eagerness, and it is a day of rejoicing for them. This annual function came this year on the last working day of last term in the Anderson Hall with Mr. Meston in the chair. After prayer Mr. J. Muliyil, Headmaster, read the report for the year. After pointing out to changes in the staff the Headmaster said :—

One important event of the year under review was the termination of Mr. F. W. Henderson's long connection with the School as its Headmaster. He took charge of the School some years before the commencement of the Great War

which deprived it of his services for four years. In August 1919 he returned to resume charge of his work, and continued doing it till the middle of March 1923, when he went on furlough. The staff and the pupils gave him a fitting send off showing their grateful appreciation of his labours for them and their recognition of his whole hearted devotion to duty.

After referring to the death of Mr. Arunachalam Aiyer, the report expressed general satisfaction with the School results in the public examination. Medical inspection of the pupils was carried out as in previous years although the Government discontinued its grant. The District Educational Officer inspected the School in November and expressed satisfaction with the way in which work was done in the school. The athletic record of the High School was creditable, the Champion Cup and three trophies having been won by the boys in Inter-School Competitions. The report concluded with the following reference to the death of Dr. Miller :—

A poet is reported to have said long ago that he cared not who made the laws of his country provided the making of its songs were left to himself. Practically that was what Dr. Miller illustrated here in the sphere of educating the youths of this country. To him it mattered little in what manner the codes slipt into the various forms in which he had to read them even in the course of a single year, how the conscience clause might circumscribe and define the limits of what was considered to be distinctive religious teaching. He was contented to retain the right of standing in the centre of his class as a living book, far superior to, and far more impressive and inspiring than the lifeless printed books placed in the hands of the pupils. In this he has given us an illustration of what a teacher ought to be. Then there are his motives, and the aims he steadily kept in view. He came here to serve the people of this country in obedience to the will of his Master who came to men 'not to be ministered unto, but to minister'; and therefore he renounced everything that stood in the way of his disinterested service to the country, and laboured to make this school a centre of that kind of education which would make the men of this land realize the responsibility of the individual to the race, and the effect of the conduct of one generation on the fitness of the next, in order that in the fulness of time this land might become a leader in the march of mankind towards its appointed goal. One more element may be alluded to, namely, his illustration of the principles on which this school ought to carry on its work. That the work of education is one of the most high and holy character, affecting the destinies of the pupils for time and eternity; that education is not mere intellectual discipline, but the training and discipline of the heart as well as of the head, the cultivation of the moral feelings, and the implanting of right principles for the formation of character; that education consists not in cramming the head with information, but in teaching the young to think, to discriminate, to act, to think justly, to act uprightly, to rule their lives by the highest and noblest moral maxims revealed to man, in order that they may learn to govern themselves, to resist temptation, to subdue pride, passion and self-will, to do their duty honestly towards God and man—these are in brief some of the principles on which

he and his colleagues regulated the method of imparting instruction in this, the oldest High School in this country. This rich legacy is now left to those within the school—to the teachers and to the pupils. The teachers will not find it an easy task to uphold these principles and to maintain the traditions which they are called upon to preserve unimpaired. But we are encouraged in this noble task, by the conviction that we can depend upon the loyalty and co-operation of those of our pupils, who have arrived at the age of discretion and discernment.

Mrs. Meston then kindly gave away the prizes. Mr. Meston congratulated the prize winners and spoke a few words of cheer to those who did not win prizes.

College Day Celebration

Mr. S. Satyamurti, Joint Secretary, Christian College Day Association, writes:

It has been felt for some time that the attendance at the Annual College Day Celebration of the Old Boys of the Madras Christian College is not as large or as representative as it ought to be, and that one of the causes of this falling off in attendance, may be the inconvenience of the date of the celebration, during the Christmas Holidays. The Committee have therefore resolved to change the date of the College Day Celebration. But, before they decide on the date on which the celebration is hereafter to take place, they invite the opinions of all the Old Boys of the College, on the following suggested dates:

1. The next day after the reception to the Graduates in the College, after the University Convocation, *i.e.* the second day after the Convocation,
2. The 24th December, or
3. The Third Saturday in July or in August.

As these dates are suggested, with a view to ascertain which date will be most suitable to secure the largest attendance, all Old Boys, and especially those residing in the Moffussil, are requested to write their suggestion, to Mr. S. Satyamurti, 76 Vellala Street, Purasawalkam, Madras.

The Committee also make a special appeal to all Old Boys who have not so far joined the Association to do so this year. A payment of Rs 5 makes them Life-members of the Association. Application forms for membership can be had on application to Mr. S. Satyamurthi, at the above address.

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